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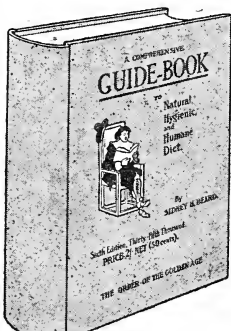
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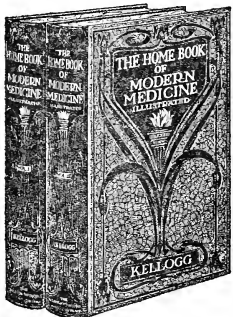
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To promote Universal Kindness, Benevolence and Philanthropy.

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To advocate the Fruitarian System of living, and to teach its advantages.

To promote the adoption throughout Christendom of a bloodless and natural dietary, for Hygienic, Humane and Philanthropic reasons.

To affirm that the practice of eating the flesh of animals is:

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2nd.—A transgression against the Moral Law of love; because it involves the daily massacre of at least a million animals, and the infliction of an appalling amount of cruelty, which are *totally unnecessary*.

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THREEPENCE.

Faith and Fanaticism.

Every progressive Cause and Creed suffers loss at the hands of a certain section of its advocates; for just as barnacles attach themselves to a ship

unless prevented, so in every congregation of sane workers and believers are found some adherents, who, in consequence of mental limitation, are dominated by extreme or irrational ideas and are therefore justly labelled as "cranks."

All Movements have been thus handicapped, and their leaders harassed by this human weakness.

Devotees are inclined to concentrate so exclusively on a new conception or ideal as to see things in false perspective; and the more ardent the soul the greater the danger of fanaticism, unless mental poise and the constant exercise of common sense are cultivated.

Illustrations of this fact abound at present in connection with the more important phases of New Thought. Spiritual Science is much depreciated by the dissemination of theories which although quite irrational are presented with such sophistry, and so intermixed with helpful truth, as to win ready acceptance from earnest persons who do not think deeply.

It is now a common experience to meet people who in all sincerity declare that Matter is a mere illusion; that the human body, including its ailments, has no real existence; or that they have reached such a psychic altitude as to eat and drink what they like with impunity, to ignore the operation of hygienic and physical Law, and to dispense with all remedial treatment if they become ill (which often happens notwithstanding such mental inflation).

Not content with the great discovery that our bodies are only our material instruments, and, in the deepest sense, not *ourselves*; that Spirit and Mind transcend and can influence Matter; and that our physical conditions can be vastly improved by wisely directed thought-force; they go to the length of denying the reality of Matter, and virtually repudiate those Laws which regulate our physical well-being.

Hence a real necessity has arisen for distinguishing between *reasonable spiritual faith* and such fanaticism, and for deprecating some of the unphilosophic doctrine now being spread abroad by certain teachers connected with the Mental Science Movement who have mistaken sophistry for Truth.

The Spiritual Consciousness and the sense of mental poise, power and supremacy resulting from the higher psychic culture are greatly desirable and of much worth, and those teachers who have proclaimed the truth concerning them, have rendered inestimable help to many in bondage to what may be termed the 'Mortal Consciousness.' But a great gulf is fixed between this genuine Spiritual Science and much of the pseudo science characterised by irrational assertions and misleading dogma, clothing itself with a mantle of a great name.

In one of Bernard Shaw's plays, a Bishop, who is in favour of increased facilities for divorce in the case of unhappy marriage, is reminded of the pronouncement "Whom God hath joined together, let no man put asunder," but he at once differentiates real marriage resulting from mutual soul-affinity, and merely conventional, or man-made marriage by replying, "Whom God hath joined together no man can put asunder." The same truth obtains in connection with the human spirit and the material body, while conjoined during the earthly life, and any attempts on the part of self-styled 'scientists' of the extreme and irrational type, to ignore the reality of this union, and also the operation of those physical Laws affecting the human temple, generally end in disaster to those who make them.

Physical health, generally speaking, tends to promote mental and spiritual health, and vice versa; and no one can weaken and contaminate the body



"You cannot lift others unless you are climbing yourself."

by neglect of exercise, by wrong diet, or unhygienic living, without incurring the risk of physical and spiritual loss or degeneration. The cry of 'peace' when there is no peace, does not avail; and affirmations to the effect that "all is well" when an opposite condition is obvious are equally futile.

Nature's penalties for physical transgression are inflicted with inexorable certainty, and they continue unless life is amended. And most of us know, by our own personal experience, that we have made our worst mistakes in life when temporarily run down in health or suffering from some functional derangement.

Though it may (possibly) be quite true that a person with, say, a gouty poison-laden body, may be 'well' as far as the spiritual self is concerned, it must be apparent to every sound thinker that the material instrument of the soul needs more effectual treatment than mere denials of illness or affirmations of health. 'Works' must in such cases go hand in hand with 'Faith', and practical means must be adopted to get rid of the accumulated waste products in the system, and to prevent any addition to them through the consumption of such food as uric-acid-laden flesh.

The great Christian Scientist Himself told at least one patient to "go and sin no more lest a worse thing come upon thee," and He thus recognised the operation of physical law in connection with physical malady—sin being *the transgression of Law*.

The fact that so many of His immediate initiates and apostles never ate animal food (as testified by several of the early Church historians and Fathers) justifies the conclusion that He and they recognised that no altitude of mental or spiritual attainment sanctions disobedience to the dietetic laws of our being—in which the principle of Humaneity is also involved.

Yet when one endeavours to persuade those who profess to be students and followers of His scientific philosophy in these days, to abstain from flesh-food for hygienic, philosophic, medical, or humane reasons, one is too often met with unreasoning prejudice and the response "You do not understand." And if one asks for intelligent explanation why the Creator's Law concerning our physical being, or the command to be merciful, may be safely set at naught; or why the material objects around us should be denied even a temporary real existence; one generally fails to obtain any more satisfactory reply than a silent assumption of mental superiority, which cannot descend from its pedestal to give any logical reasons for its belief.

Faith is a great dynamic force, and the world sorely needs more of it. And all honour is due to those (including Mrs. Eddy) who seek to increase the sphere of this factor in life's affairs. But to be effectual, Faith must be based upon Knowledge, and recognition of, Law; and must accord with reason and intelligence.

Mankind will suffer loss if the quest of spiritual science that is now becoming so general should be checked by an epidemic of fanatical delusion among those who profess and are supposed

to exemplify the science of the Christ, whose personal teaching was always entirely reasonable and intelligible, and whose life was characterized by harmony with divinely-ordained Law.

The higher type of Psychical Research is also much hindered by the unreasoning credulity, or indiscretion of well meaning people who are swept off their feet by their first revelation of the great fact that communication is possible between the so-called dead and those who are still incarnate. Many who would fain know more about the unseen world that awaits us, lose much in consequence of being discouraged from seeking spiritual ministration and help from the 'other side,' because vain or superficial persons have formed conclusions too hastily, or have been deluded by themselves or others.

The Theosophical teaching concerning the Law of Reincarnation is often repudiated by thoughtful enquirers (who might have found in it a solution of some of life's more serious problems) because fanatics who are virtual nonentities and have never accomplished anything worth mentioning, declare that they remember their former lives as great personages in history—a lamentable hallucination of personal vanity and self-delusion. Those who were great in the past still will be characterized by *greatness*, and if they reassume the physical form we may be sure they will again play an important part in life's affairs, and will commend themselves to our notice by more substantial credentials than self-exaltation apparently born only of conceit or mental aberration.

Christianity itself has suffered far more loss from its fanatical, and bigoted adherents than from its foes, for it has been misrepresented, distorted and disgraced by its professors from the earliest century of our Era. If the Religion of the Christ had not been founded on the rock of eternal truth, it would probably have been repudiated by mankind long since, in consequence of the way it has been so traduced, and because of the counterfeit presentation given to the world, even by its official representatives.

And, in conclusion, let me remind our readers that the Food Reform Movement, which is destined to bring such blessings, and such social and physical amelioration to our race, is sadly hindered in its progress by many who emphasize extreme or fanatical views concerning dietetic amendment, and thus bring discredit upon a Cause based upon scientific facts and logical common-sense.

The food-reformer who instead of being content to abstain from blood-stained food and to live upon wisely selected fruits, cereals, dairy produce and vegetables in a *reasonable* manner, worries himself and others by a perpetual study of tabulated food-values, and by weighing out ounces and scruples, is voted a fanatic and a nuisance.

The rabid vegetarian who repudiates on every occasion and under all circumstances, wholesome bread if it has been raised by yeast, and dishes that contain any trace of salt, or even vegetables

that have been cooked in salt water; who abjures every form of sauce and condiment, and refuses such nutritive legumes as peas and lentils because they have a trace of chemical substance resembling uric acid in their husks (which can easily be removed before consumption) often does untold harm to our Movement. And so does the long-haired crank, and the man who fasts perpetually, and the bore who talks about himself and his food from morning till night. For the reasonable people, whose interest and conversion we seek, have a wholesome contempt for hair-splitting and faddism.

A policy of perfection may be commendable for the food-reformer of long experience and ample knowledge; but for the ordinary public and the beginner the way of Reform must be made easy rather than complicated. The advantages of Frutitarianism can be consistently exalted without any rigid insistence upon complete subservience to the strictest code of Hygiene. And 'moderation' in this matter will increase the success of those who advocate this more excellent way of living.

Let us then proclaim and exemplify our evangel in such a reasonable and practical way as to commend it to the intelligent 'man of the world.'

We have a great Ideal to uplift and a great Faith to declare; namely, that Disease and Suffering can be prevented by dietetic amendment and hygienic living, and that *prevention* is better than *cure*, either by drugs or the knife.

The world needs this Faith and is ready to embrace it and respond to it; but if we want our beneficent propaganda, and the great Reformation that will result from it, to accomplish their benign and ameliorative work unhindered, that Faith must be presented in a philosophic and rational manner and free from all admixture with Fanaticism.

Sidney H. Beard.

One of us Two.

The day will dawn, when one of us shall hearken
In vain to hear a voice that has grown dumb,
And morns will fade, noons pale, and shadows darken,
While sad eyes watch for feet that never come.

One of us two must sometime face existence
Alone with memories that but sharpen pain.
And these sweet days shall shine back in the distance,
Like dreams of summer dawns, in nights of rain.

One of us two, with tortured heart half broken,
Shall read long-treasured letters through salt tears,
Shall kiss with anguished lips each treasured token,
That speaks of these love-crowned, delicious years.

One of us two shall find all light, all beauty,
All joy on Earth, a tale forever done;
Shall know henceforth that life means only duty.
Oh, God! Oh, God! have pity on that one.

Ella W. Wilcox.

The Science of Rest.

When a man breaks down at his post of duty in the business world we say that he has an attack of nervous prostration, or that he is suffering from some disease supposed to be indicative of a mental collapse. Thus, as we shake our heads sadly at the thought of his misfortune, we remark that the "tension" must have been too great for him, that he wasn't cut out to stand up against such vigorous competition, or that the noise, the bustle, and the confusion of modern commercial methods have combined to put him out of business.

As a matter of fact, however, these things are merely remotely responsible for the mental and physical "breakings up" or "down." They may have had an incidental or contributing effect, but they were not the main cause. The chief trouble is that people do not know how to rest.

They do not realize that there is a science of rest, and that the laws governing the process are just as important and must be obeyed just as rigorously as those that govern various forms of action.

Of course when a man understands these laws he is not only able to make the most of his opportunities for repose, but even succeeds in performing the most laborious tasks so easily that the work fails to make serious inroads upon his strength. The secret is that he has learned to perform these various tasks deliberately. He does not get excited and irritable over his work. He does not lose his head. He does not waste his energies. As Mulford would have said, he has discovered that "reposeful work is rest."

It is rarely that people are killed by hard work, but men and women die every day simply because they do not know how to work and how to rest. It isn't the use of the muscles that wears out the body. It is the habit of impatience, unrest, and anxiety.

The greatest trouble with many persons lies in the fact that they never stop working.

They will deem a man very foolish if he should run his steam engine all the time at full speed, whether he needed the power or not. And yet they themselves are pursuing the same foolish course in relation to their own bodies.

For example, the men or women who do not know how to rest usually end by not resting at all. They may compose themselves quietly enough in an easy chair. The trouble is that they continue to think about their business cares or their domestic troubles. While the body is in the proper position for rest, the mind is busy planning the next day's campaign.

It is this kind of "rest" that is killing people all around us. To take one's troubles home, to eat them at dinner, to brood over them during the evening, and to let them ruin sleep at night is the kind of "work" that kills.

Graham Hood.

The New Thought in Medicine.

By Mrs. HODGKINSON.

It must have become apparent to those members of the public who, in these days of political storm and stress, give any thought to such matters that there is beginning to be an uneasy sense that all is not well with the relations between the medical profession and the laity.



It is difficult to define the situation because outwardly those relations remain much the same.

There is the usual flow of broughams and taxis to the Harley Street half-doors, and in the country the general practitioner is called in when it is inconvenient

to make the journey to London. But, for all this, there is change in the air, and as any change in relations of such long standing involves important considerations in public and private life, the subject invites discussion which may be expected to be of an animated nature on both sides.

As far back as history carries us, beyond Hellenic times and in the misty antiquity of Egypt, we find the familiar figure of the doctor, awe-inspiring, under the special protection of the gods, and in some sort their delegate on earth to slay and to bring to birth.

Their power has invariably been a despotism tempered by epigrams. There was always a feeling that no human being could be as wise as they looked, and this disproportion between pretention and achievement offered the very ground and field for all manner of humorous sallies which played about the grim realities like summer lightnings, and lit up many a grotesque that the world would not willingly let die.

But in reading of the past it is extraordinary to consider how little the mind of the profession has changed in all the long centuries of our mutual acquaintance, and how closely its attitude to the problems of disease resembles that of its predecessors in Sais and Memphis. They were specialised empirics then. They are specialised empirics now.

Medicine has always partaken of the nature of witchcraft. Here was an attack made upon the body by some mysteriously evil force descending probably from unfriendly gods; and in early times religion and material means joined hands to combat it. Among the Red Indians the medicine man typified this union. In the Middle Ages we have got a step further. Incantation and spell have resolved themselves into the belief that these disquieting and terrible attacks can only be routed by means equally forcible and disturbing—no half-measures will serve. Satan must cast out Satan. The doctrine of the mystic sympathy between things

that are alike compels the belief that each disease has its appropriate remedy (there is much curious lore of this kind in Paracelsus) standing in deep relation to it and to what were called the humours of the body. The cause was beyond all human wisdom, and the means employed therefore, however skilful, often needed reinforcement by the use of gems, charms and amulets. One result of this attitude of mind was the use of prescriptions recalling nothing so much as the witches' cauldron whence the root idea of such treatment almost certainly originally proceeded:—

"Fillet of a fenny snake

In the caldron boil and bake:

Eye of newt and toe of frog,

Wool of bat and tongue of dog,

For a charm of powerful trouble,

Like a hell-broth boil and bubble,

Make the gruel thick and slab,"

and the thicker and more slab it became, the more faith was reposed in by our strong-stomached ancestors—this, at least, is a fair conclusion from the frequently unmentionable details of the medieval prescriptions. They were virtually exorcisms and charms rendered more potent by their exceeding abominableness.

Gradually is seen emerging, about the time of Locke and Sydenham, the effort to construct drug-giving into a systematic science—a distinction being drawn between this and the practice of medicine as an art—the art of healing as distinguished from the science of diseases and drugs. The high-water mark of medical intellect was then represented by the great Sydenham, and it is very interesting to observe his attitude towards disease, *circa* 1676.

"Indeed, if I may speak my mind freely," he says, "I have long been of opinion that I act the part of an honest man and a good physician as often as I refrain entirely from medicines when, upon visiting the patient, I find him no worse to-day than yesterday. Whereas, if I attempt to cure the patient by a method of which I am uncertain, he will be endangered both by the experiment I am going to make on him and by the disease itself; nor will he so easily escape two dangers as one."

Timid and tentative as this is, one can only say—*O si sic omnia!*—in marvelling how many myriads have succumbed to the united attack.

I cannot forbear repeating an anecdote of Sydenham's before passing on—which handsomely illustrates his knowledge of human nature and his homely good sense. It is related in the *Pharmacologia* of Dr. Parr.

"This great physician, Sydenham, having long attended a gentleman of fortune with little or no advantage, frankly avowed his inability to render him any further service, adding at the same time that there was a physician of the name of Robertson at Inverness, who had distinguished himself by many remarkable cures of the same complaint as that under which his patient laboured; expressing a conviction that if he applied to him he would come back cured. The gentleman proceeded without delay to the place in question.

On arriving, and anxiously enquiring for the residence of Dr. Robertson, he found to his great

dismay and disappointment that there was no physician of that name, nor ever had been in the memory of any person there. The gentleman returned, vowing eternal hostility, and instantly expressed his indignation at having been sent a journey of so many hundred miles for no purpose."

"Well," replied Sydenham—"but are you better in health?"

"Yes, I am now quite well; but no thanks to you."

"No," says Sydenham—"You may thank Dr. Robertson for curing you. I wished to send you a journey with some object of interest in view. I knew it would be of service to you. In going you had Dr. Robertson and his wonderful cures in contemplation, and in returning you were equally engaged thinking of scolding me!"

But medicine was not then to take this large practical line. The era of the witches' caldron had passed, but that of countering each symptom with an experimental antidote was yet to set in with its present severity. Here and there a wise man endeavoured to stem the torrent, pointing out that there are many cases where medicine was said to cure what there is no real evidence ever existed, and many others where the effects that do take place are imputed to medicines when they are really due to the spontaneous efforts of the body. But the crowd, as a whole, was engaged in the effort of building drugging into a science or wrangling over names, as in the amusing record of a meeting of the faculty witnessed by Locke himself.

"These ingenious and learned men debated long," he says—"whether any liquor passed through the filaments of the nerves, until it appeared on mutual explanation that they all admitted the passage of some fluid and subtle matter through the channels, and had been disputing only whether or not it should be called a *liquor*, which, when considered, they thought not worth disputing about."

They may possibly come to the same conclusion eventually about matters that loom very large at present.

The attempt to create an exact science of medicine has so far been a failure, and the question, of course, is whether it is not in the nature of things an impossibility. It probably is so for several reasons. The first is the personal equation. The system may be exact enough, but any patient may, and frequently will, disprove its applicability to his own case by dying, not uncommonly by the working of the system itself. Until we can at a humble distance imitate Procrustes and fit the patient to the recognized rules, these annoying incidents are bound to happen and to cause disarranging remark.

There is another excellent reason for its failure. To place a system of medicine on a sure foundation pre-supposes such research into the conditions of health as has never commended itself to the medical mind. They have concentrated their efforts upon disease until it has obscured the real problem, which is not so much the cure of disease, as a delving further back into nature for the discovery of how to preserve health.

The difference between these two attitudes is fundamental and recalls the theological doctrine of original sin as opposed to the belief in the innate goodness of human nature. The present orthodox conception of disease is based on the assumption that man is born to that special kind of trouble as the sparks fly upward, that youth is unlikely to escape it, and middle and old age cannot hope to do so, and that, as every fresh disease is worsted a hydra-headed army springs up to take its place.

The sweating sickness, plague, leprosy, typhus, disappear, but cancer increases, Bright's disease and other circulatory troubles strengthen their grip, and of the onset of the various neurasthenias so vaguely known and named, there is no end. Consequently when the flow cannot be checked, what is a hard worked profession to do but to go on feverishly inventing remedies through which the skill of the physician, or general commanding the defensive forces, will be displayed!

Now, this is a plan of campaign which has always commanded public confidence, because there is great comfort in believing that somewhere in Nature lies the antidote for every disease; not even forgetting an odd form of preventive medicine which sometimes doses before-hand in readiness for the onslaught—as one has seen whole households imbibing ammoniated quinine when influenza was in the air.

The natural result of this has been to make the greed for remedies a thing almost beyond belief. None but a reader of the medical papers could credit the number of cures launched every week. New soporifics, pain-killers, new anaesthetics—until finally this quest has led us back, as it was bound to do, to the ingredients of the witches' caldron, in other words to the sera and the doses of animal matter which are obtaining such favour.

They repeat the medieval precept that like must be cured by like, that a mysterious sympathy exists between kindred organs, and that the more inveterate the disease the more unpleasant must be the nature of the remedy.

It is interesting to read some of the numerous circulars received by the profession. They are frequently couched in the pseudo-scientific jargon now so common, combined with the usual fanfare over successes achieved. Some of the sera and medicines offered are compounded of the lymphatic glands of healthy young goats and bulls, and contain in addition, nerve, brain, and tissue cells. Not infrequently their details, like those of their medicinal prototypes, are unmentionable in an ordinary journal.

Thus history repeats itself. The wheel has indeed come full circle. It is true that miracles of surgery are wrought daily, so much so that a species of re-sorting of the human economy is now suggested—a deletion of such organs as rebel against the dietetic habits of civilization. Still, if even this could be successful, it is a somewhat cheerless outlook when all is said and done, for even the surgeon is often unpleasantly reminded that Nature is not entirely a sleeping partner, and has still a controlling interest in the firm. Besides, there are

easier resting-places than the operating table and pleasanter resorts than even the most modern nursing home. As to the new therapy of the witches' cauldron now closing in upon us, he would be a bold man who would answer for the effect of these sera and inoculations with animal matter upon the eventual health of the patient.

It begins indeed to be conceivable that in the orthodox conception of disease no egress from our troubles can be hoped. This brings me to the New Thought in medicine—unorthodox at present, I need scarcely say, for the spirit of reform is at all times the negation of orthodoxy.

The Old Thought meets the flow of disease with, if possible, a super-flow of remedies. The New Thought says: "Turn off the tap." It offers an entirely different conception of disease. Its exponents regard disease as another manifestation of health—a paradox, but demonstrable. It is accepted as a friendly effort and curative action made by the body in its struggle to restore normal conditions, and they believe that the true power of healing lies within the body and not in any external substance provided by the physician in pill-box or bottle.

This is not to assert that drugs are inadmissible, but that they will certainly be resorted to under much more stringent precaution, with far greater reluctance, and will not be used to stifle symptoms.

Disease, then, according to the new thought, tends away from death, not towards it. It is an effort of self-preservation. The fever endeavours to consume the bacillus and the toxins; the exhausting night-sweats are another attempt at elimination; the hæmorrhage (when not traumatic) is an effort to relieve tension, and so forth. And, this being so, the rational policy is to adopt a watching policy, assisting Nature's efforts by rest, and probably by judicious starvation, which is another form of rest.

I quote one of the exponents of this principle: Dr. Abramowski of the Mildura Hospital, whose knowledge of it is experimental and therefore practical:—

"There are besides mechanical injuries but two sources of disease in the world, *viz.*, poison or impurities taken into the system from without, and waste matters retained. In either case the result is *obstruction*. What is this mysterious thing disease? Simply the effort to remove obstructing material from the organic domain and to repair damages. Disease is a process of purification—a vital struggle to overcome obstruction and keep the channels of the circulation free. Should, then, this remedial effort be repressed with bleeding, or suppressed with drugs, intensified with stimulants and tonics, subdued with narcotics, aggravated with alteratives, complicated and misdirected, changed, subverted and perverted with drugs and poisons generally?"

The example set by animals certainly favours the theories of the new school. They curl up in some corner out of the light; they sleep; they often drink more water than usual, and in all cases of real illness they abstain from food. In two words, their cure consists of rest and elimination. The wear and tear of digestion—the effort it implies—

are very real considerations and often put a serious strain on the patient's resources.

Dr. Abramowski was kind enough to send me an account of the circumstances which had forced these conclusions upon him, and they were of extreme interest as implying the necessity for a far higher standard of health than that usually set by the medical profession—if indeed it sets one at all, which scarcely can be confidently asserted. And this is one charge which we may and must bring against our medical guides. They have not cared for Health nor have they set us any example of sensible and strenuous experiment in its pursuit. The simplicity of the new treatment will not commend it to those whose faith needs the mysteries of the old school. Many will prefer Abana and Pharpar, rivers of Damascus, to the simple "Wash and be clean," which seems likely to supersede a good deal of ritual in the near future.

To such minds the following anecdote may be instructive. I quote it from an address of the celebrated Majendie to his class of students. "Let me tell you, gentlemen, what I did when I was a physician at the Hôtel Dieu. Some three or four thousand patients passed through my hands every year. I divided these patients into classes. With one I followed the dispensary and gave the usual medicines without knowing why or wherefore. To the others I gave bread pills and coloured water, without, of course, letting them know anything about it. And occasionally I would create a third division, to whom I gave nothing whatever. These last would fret a great deal; they felt they were neglected, and they would irritate themselves until they got really sick. But Nature always came to the rescue, and all the third class got well. There was but little mortality amongst those who received the bread pills and coloured water. But the mortality was greatest amongst those who were drugged according to the dispensary." Majendie himself probably did not perceive the far-reaching interest of the conclusions to be drawn from his experiment. It really states the case for that mental treatment of certain forms of disease which will be one of the principal weapons of the physician of the future—which they have often ignorantly and most imperfectly used in the drugging of the past and present.

The "bottle o' stoof," dear to the heart of the patient, very frequently inert or even harmful in itself, yet not seldom accomplished its work simply because it placed the patient's mind in the right attitude for reception of the mysterious healing power which inhabits the universe and can be directed into the necessary channel by faith—and apparently, in many cases, by faith only. I will not dilate upon this fascinating subject because in a later article I shall deal with it and with its right relation to the material means to be employed. One of the most hopeful signs of the times is the recognition of this fundamental basis of healing by some of the best minds of the medical profession, for it has too long been left to the exploitation of the quack and the charlatan.

The future is really to the optimist. We are most of us born healthy, and what we shall demand

of the faculty is that they should formulate the laws of personal habit and of environment which will keep us in that state to which it has pleased Nature to call us.

Our medical guides will thus be the custodians of the health of the community, and prophylaxis will be the test of their ability. There is a great future for young and ambitious men who realize that it is much more important to advise a man on the safeguarding of the health he possesses than to patch him up when he is already a wreck.

The community, I own, needs much education on these lines. Their principle is to go as you please and then to demand recondite cures, or, better still, to cut the knot with the surgeon's knife. And, by the way, the growing faith in surgery and the anxiety to make use of it on all occasions are measures of the ground lost by the physician and the distrust of his empirical methods which is rapidly increasing.

I should like to enlarge on the wisdom of making Medicine a State Service. I believe this is bound to come, for in no other way can the antagonistic interests of doctor and patient be reconciled. The work done by the Medical Officers of Health forms an encouraging precedent both for a public and private campaign. Besides, with individual disease affecting as it does, directly or indirectly, every member of the community, its treatment, notification and results can scarcely be allowed to remain matters of family concern, as in the days when these matters were not understood.

It may also some day occur to us that to submit the men who guard our lives to the stress and anxiety of a cut-throat competition and a mere pittance as its reward, is not the way to elicit the best and most enlightened work. And less than the best is disaster in these matters.

The only alternative to this method appears to be that those who do not expect the millenium of indifference to dollars to begin with the doctors, should pay them a yearly insurance against disease. More rational ways of living might then become general and the frequent medical humouring of injurious habits be much decreased. But in the way of this expedient are several difficulties.

I have written of course entirely from the lay point of view and have only skimmed the surface of a most interesting and important subject, not having even touched upon the laws of health as formulated by the new school. But this must be left to some future opportunity. The present state of affairs is unsatisfactory and just to neither party.



If you wish to regain or maintain youthfulness, strength, endurance and beauty; if you wish to say good-bye to drugs and their chronic after-effects; cease to eat food which poisons you by fermenting in the stomach and intestines.

Learn to enjoy the delicate flavours and blends of natural food rather than to be a slave of a perverted appetite at the expense of future health and happiness.

How to Secure Good Digestion.

By A. B. OLSEN, M.D., D.P.H.

The hardy woodsmen of the Wisconsin Pinerias with their outdoor life and strenuous labour do not have to be so careful in the selection of their diet as the average city man who is closely confined in poorly ventilated offices for hours during the day, and who, through force of circumstances, is obliged to lead a more or less sedentary life continually. If the sedentary man does not give attention to his diet, he will find sooner or later that his digestive organs have gone on strike, and he will have a keen sense of the presence of an overworked stomach, a jaundiced liver, or sluggish intestines.



There is no gainsaying the truth that physical exercise is a *sine qua non* for good digestion. One may eat the plainest, simplest, and most wholesome food, and yet if one does not get out of doors and engage in a reasonable amount of gardening, walking, cycling, golfing, lawn tennis, or some similar exercise, digestion will be sluggish and imperfect. The Bible dictum that man should earn his food by the sweat of his brow is a bold statement of one of the fundamental laws of physiology. Anyone who wishes to maintain health cannot afford to do without some form of physical culture daily, which will bring the muscles into activity.

The metabolic processes of the body to a very large extent depend upon muscular exercise for the necessary supply of oxygen. Exercise stimulates the breathing, and makes us take deep breaths. This means more oxygen, a better aeration of the blood, and a distinct stimulating and quickening effect upon all the functions of the body, and especially those of the digestive organs. Do not fail to engage in muscular work daily if you wish to secure good digestion.

There are certain accessories which some people, including men and women of superior intelligence, seem to regard as foods, but which are not foods, and should rather be regarded as hurtful luxuries, whose influence upon the digestive organs is anything but wholesome and helpful. Among these accessories we must class all beverages, whether labelled temperance or not, which contain alcohol. Those who are endeavouring to secure good digestion must be willing to part with all such drinks. Their wisest course would be to adopt "Adam's ale" as their daily beverage.

Tea and coffee, like alcoholic beverages, are drugs. In his excellent book on *Food and the Principles of Dietetics*, page 320, Dr. Robert Hutchison states in heavy bold-faced type, "Tea and coffee are in no sense foods."

Both contain alkaloids which are essentially identical in composition; but the term *theine* is applied to that which is derived from tea, and of *caffeine* to that derived from coffee. Caffeine is a recognized drug in the British pharmacopoeia, and

can be obtained from any chemist on the presentation of a medical prescription. The effect of tea, and coffee too, upon the digestive organs is always more or less harmful, and their action militates against good digestion. Both are to be classed with the habit-forming drugs, for that is their real influence upon the system, and sooner or later they are likely to enslave their victims.

All condiments, such as pepper, mustard, curries, and hot sauces, have a distinctly irritating effect upon the delicate mucous membrane of the stomach. They excite an excessive formation of mucus, and their tendency is to bring on a chronic catarrh.

The best sauce is natural hunger. The "appetite juice" prepared by the digestive organs when even the plainest food is set before a hungry man ensures vigorous digestion.

Over-indulgence in food blunts the nerves of taste, overtaxes the stomach, and clogs the blood. Frequent eating, and eating between meals cannot be recommended for one who is seeking to secure good digestion. But there is another extreme, equally bad, and that is the fasting craze, which can by no means be looked upon as a harmless fad.

Prolonged fasting, which is a dangerous experiment, except in the case of those possessing a sound constitution and exceptional vitality and vigour, should never be indulged in. It is quite unnatural, except in the case of certain hibernating animals. When such animals starve, they also remain in a quiescent, torpid state, but man is not a hibernating animal.

On the other hand there is no objection to skipping a meal or two occasionally, and giving the stomach and liver a brief vacation. I make a practice of skipping two meals daily, tea and supper.

The best and most wholesome nutrition for the human system is to be found in the fruitarian diet. A liberal fruitarian diet, consisting of fruit, nuts, cereals, legumes, salads, vegetables, with the addition of milk, cream, butter and eggs, contains all the elements necessary for building up a sound, strong, healthy body. But vegetarianism is not fashionable yet, and those who adopt food-reform from principle, or for the purpose of securing good digestion are still often regarded as cranks and fanatics.

Most people would regard decomposing food as unwholesome, but it is seldom realized that the meat eater under ordinary circumstances always takes his flesh in a more or less putrid state. As soon as life ceases, decomposition sets in, and, consequently, in order to avoid taking decomposed flesh, it must be eaten immediately after the killing.

Domestic animals, and particularly cattle, are subject to numerous diseases, and unless the disease is in an advanced stage it is practically impossible for the average layman to detect it when selecting his meat at the butcher's shop.

But even the flesh which is derived from healthy animals always contains a varying quantity of effete waste matter. This can, to a large extent, be extracted, and it forms the chief constituent of beef tea and meat extracts. By careful extraction of these

excretory matters it is possible to render the flesh more wholesome, but few people would care to eat it in this state, for the stimulating properties and the chief flavours of the flesh are entirely due to their presence.

The purpose of cooking is to render the food digestible, that is, capable of assimilation into the blood. Cooking is really the first stage in digestion. Some foods, like fruits and nuts, are cooked for us by the heat of the sun, and do not require further cooking. Other foods, such as cereals, legumes, potatoes, etc., are largely composed of raw starch, which is practically indigestible, consequently they require cooking in order to render them serviceable to the human system.

All food requires mastication, and the more thoroughly it is incorporated with the saliva of the mouth, the more readily it is digested and assimilated. The grinders have been placed by nature in the mouth and not in the stomach as some seem to believe, judging from their practice of bolting the food.

Fletcher's teaching is sound. He cured himself of obstinate dyspepsia by taking plenty of time to chew his food. Thorough mastication always means better digestion, and also less temptation to overeat.

The attitude of the mind is an important item in obtaining good digestion. After selecting a rational dietary and chewing the food well, give no further attention to it. Constant introspection of the digestive organs embarrasses them, and leads to depression of spirits.

Do not worry about your stomach or liver. Treat them in a sensible way, and they will take care of themselves.

Lead a wholesome life.

Determine to be healthy,

Be cheerful and hopeful always.

Avoid worry as you would the devil, for worry kills.

**(Brief extract from an Address given on August 3rd, at the Lecture Rooms of The Order of the Golden Age, 153, Brompton Road, London.)*

You must reap what you sow. Would you not rather feed on natural disease-preventing food than stick to your unnatural disease-breeding diet?

If you are sick and given up by the doctors, do not become discouraged, for there is scarcely any disease that can resist a proper period of sane fasting, followed by a course of natural diet scientifically employed.

If you are too fat or too lean; if you suffer from mal-nutrition and mal-assimilation and if you are a slave to perverted appetite, you can cure yourself by following the above advice.

Barring accidents, it is the destiny of every well-born human being to arrive at a happy, vigorous, and sane old age without disease, and when the allotted physical vitality is finally exhausted in a life of usefulness and progress, to pass in peace, and painlessly, to the realm of the unseen. The key to such a blessing lies in obeying the laws of Nature and feeding on natural food.

Food-Reform & Spiritual Development.

By EDMOND JOHN HUNT.

In the light of present developments the question of Food-Reform acquires peculiar significance, striking, as it does, at the very roots of many of the evils incidental to that stage of civilization through which the Western world is now passing.



It may be dealt with from various standpoints, from that of Health, of Humaneness, or again of Economy, but another and perhaps the most important aspect is that of its influence upon and relation to the *spiritual* side of Man's nature.

At the present time, when there is unquestionably apparent a decided reaction against the confident materialism so characteristic of much of the thought of the last decades of the nineteenth century, this relation of the Food-Reform Movement to all that which constitutes the highest significance of Man becomes of momentous importance, and should appeal to all thinking people who have framed in their minds some ideal as to the future destiny of the human race.

Many indications seem to indicate that we are entering upon one of those periods, which have more than once occurred, when the soul of humanity strives, as it were, to unloose and break away from the bonds by which it is trammelled and confined, bonds woven by the passions incidental to that animal nature bequeathed to humanity from its primeval ancestors, as well as by those habits, customs and conventions which are an outcome of the social life of man.

Cribbed, cabined and confined by the restrictions incidental to the material through which it strives to express itself, the corporate soul of humanity, if it is to find expression, must realize itself through the awakening in the subconscious depths of being of each individual soul. The latter is conceived by Man at this particular stage of his consciousness as a separate entity, distinct and individual, but is in truth a manifestation of that great underlying principle in which all things become blended into a harmonious unity; in which all things are; which enfolds and embraces all, and which is all.

It seems, indeed, to be one of the penalties inseparable from the great gift of intellectual development, and a necessary outcome of Man's present stage of consciousness, that this deep underlying sense of unity should have been in great measure lost, or at least held in abeyance, for Man has now attained to that plane of consciousness when his mind is obsessed by the idea of separateness and individuality, and he seems unable to realize the mystic sense of oneness characteristic of that which may be termed a simpler form of consciousness. There are, however, at the present time signs of the awakening of a new spiritual Era accompanied by many phenomena indicative of the development

of a higher stage of consciousness, whereby the imagination of Man shall grasp this deep fundamental conception of unity in apparent diversity, and through which he shall realize himself, not as a separate entity, but in essence one with the totality of things, a true child of the Cosmos, at one with the Eternal.

But if it be true that humanity is entering upon a cycle of spiritual awakening and unfolding, it behoves those who desire the advent of the new order to do all that lies in their power to establish such conditions as appear to be most favourable to the expansion of such a delicate plant. Those conditions are, of course, many and varied, but first and foremost among them ranks the provision of a proper and suitable environment to encourage the growth and expansion of the spiritual principle slumbering enwrapped in the mysterious depths of our subconscious being. Body and soul, the spiritual and the carnal, seemingly separate and distinct, and oftentimes in conflict, yet in their essence are one and indivisible, blending into a harmonious whole in the ultimate all. An apparent contradiction, perhaps, but a contradiction only in relation to the limitations of human language, for this is inadequate for concrete expression of those deep lying thoughts which surge up into the limited and circumscribed area of the field of conscious thought.

What measures then can we adopt as individuals to help forward the growth of this new spiritual insight which is impelling us to refashion many of our established habits of thought? How best may we help the growth of the soul now awakening from its detachment from our conscious life and thought?

Surely a leading factor in man's spiritual development must be found in the cleansing, purification, and proper treatment of the body—the living temple—that it may be rendered a fit habitation for the soul. A gross, pampered body means spiritual stagnation and death, for under such deadening conditions no spiritual growth prospers, and all efforts of the soul to seek expression are in vain. On the other hand, a body nourished on the kindly fruits of the earth is clean and healthy, and a pure blood stream and unimpeded circulation go far towards the realization of the ideal of the *mens sana in corpore sano*.

If, as Maeterlinck somewhere says, "to every man there come noble thoughts that pass across his heart like great white birds," how better can he find inspiration for nobility of thought than by providing a fitting physical environment for the spiritual principle which slumbers within him. What Man *eats* he in great measure *is*, and while his acts may be regarded as the concrete expression of his thoughts it remains an undoubted fact that these are in a large degree fashioned and moulded in harmony with his physical condition.

In view of this close relationship between the spiritual and the material, how necessary is it for each individual to render his body a fitting channel for the outpouring of that which is highest and best in his nature, and this cannot be effected while the body is nourished on the flesh of slaughtered animals.

Western civilization has been so deeply engrossed in the pursuit of material prosperity as to have well nigh lost sight of the important things of life, while even Science, under the influence of the time spirit, has fallen from her high estate, and prostituted herself in the service of Wealth.

Spiritual life has ever come to us from the East, that birthplace of all great religions, and again to-day the Eastern philosophy is influencing much of our Western thought. The great spiritual seers have always retired into the silence and subjected the body to a course of discipline. Not, let it be remembered, that this discipline necessitates a rigid and useless asceticism such as is associated with the name of St. Simeon Stylites and his pillar, or in later days with Cardinal Newman and his iron bracelet studded with sharp spikes. Rather it aims at rendering the body sweet, clean and beautiful, and in every way a meet habitation for the lustre of the soul.

And let me again insist that the realization of any such ideal lies beyond the range of possibility so long as man continues to feed upon the flesh of slaughtered animals, for this practice not only implies poisoning of the body through the ingestion of waste products, whereby the blood stream is rendered impure and foul, and the foundations of disease and death are laid, but is furthermore a practice involving a long chain of circumstances rooted in cruelty and barbarity, and disseminating an evil influence throughout our social and moral life.

Comparatively few thoroughly realize the inhumanity involved in the transit of animals by sea and land, to say nothing of the inevitable horrors of the shambles. All day and every day are the victims of man's inhumanity done to death to satisfy the cravings of a debased taste. Few indeed of us would be ready to eat the flesh of animals had we to slay them ourselves, and what right have we to condemn any man to the degradation involved in such a calling?

Again, we should one and all shrink from eating the flesh of a fellow creature, the difference between human and animal life being one of degree and not of kind. It is difficult to sustain any logical distinction between cannibalism and the consumption of flesh food. We can no longer regard animals as nothing but soulless automata on a different plane of existence to Man.

In past ages animal life merged into human, and if Man to-day stands upon a pedestal, we cannot point to any definite line of demarcation. Assuredly the day cannot be far distant when such a practice will be viewed in its true light, and Man, aroused from his present condition of ignorance and apathy, will look back with horror upon these scenes of unnecessary barbarity and cruelty.

The Church, whose sole aim it should be to effect the moral and spiritual regeneration of the race, is so hypnotized by the deadening influence of authority and tradition as to fail in grasping the significance of this far reaching measure of reform, which would do so much towards the realization

of her ideals. May we hope that in response to the call of the time-spirit she will rise to the level of her great opportunity and preach this new gospel of reform from all her pulpits.

Already in her ranks can be found a few sincere workers whose eyes are opened. May they prove to be the little leaven that leaveneth the lump.

Yet, Food-Reform must not be regarded as an end in itself, but rather as the means to an end, that is to say, to the spiritual, moral and material regeneration of the human race. Men's lives are made up of trivialities which are mistaken for real life, confounding the accidents with the essence, for their thoughts are so engrossed with the material that they disregard and pass by the true life reposing serene and tranquil in the illimitable depths of their being. They live on the surface, heedless of that unsearchable abyss of subconscious life wherein soul reaches out to soul in silent communion.

But the day is dawning when Man, entering upon a new cycle of spiritual evolution, shall develop a higher form of consciousness. Then a new Heaven and a new Earth shall arise and a regenerated race, who, casting off the old trammels like an outworn garment, will fulfil their destiny, and know themselves for what they really are.



HOW TO SWEETEN LIFE.

The world sizes you up exactly as it finds you.

Grouchy pessimistic dispositions are shunned —left friendless and alone. Cheerful optimism attracts as a magnet.

You may have a secret sorrow, but the world is not interested. Think and talk something else.

Do not be a self-sympathizer believing that you are "misunderstood." Become interested in others and your own troubles will dwindle into insignificance.

Smiles and sunshine attract everywhere. We never stop to consider whether the sun feels like shining a certain day or not. We are cheered by it just the same. If the world sees a smile on your face it will believe you to be happy, and that will help a lot. Smile anyway.

There is no place in the scheme of things for the disagreeable man or woman except to serve as warning for others not to become so.

It is as well to cultivate forgetfulness in regard to past troubles as to develop memory in regard to the pleasantness of life. By the way, have you made anybody happy to-day? It may not be too late. Try and see.

Hold on tight and do not give way to an angry mood. The storm will sweep past, but see that you remain absolutely undisturbed.

Life is so short for most of us that we have not the time to spare to mope.

No one will take the trouble to be nice to you unless you find the time to be agreeable. Popularity means being pleasant as much as anything else.

B. Knowles.

Editorial Notes.

A grand Evening Concert will be given at the Albert Hall, on October 29th, in aid of the Work of the O.G.A. It is hoped that this event will provide a great opportunity for bringing the aims and ideals of The Order to a large audience of influential persons. The following distinguished artistes have kindly consented to assist:—



Madame Blanche Marchesi.

Madame Ada Crossley.

Miss Edith Kirkwood.

Miss Grace Kenza.

Mr. Iyer McKay.

Mr. Fred Godley.

Mons. George Mauguère (Grand Opera, Paris).

Senor Gomez (Spanish Court Violinist).

Dr. Churchill Sibley.

The Russian Balalaika Quintett.

Ladies' Amateur Orchestra of Strings and Harps.

Mr. William Carter's Choir of 250 Voices.

Permission was obtained to state on the announcement circulars, issued last May, that his late Majesty King Edward VII. had graciously expressed his sympathy with the Work of our Order; and the following ladies and gentlemen have already promised their patronage:—

The Duchess of Sutherland.

The Duchess of Portland.

The Duchess of Wellington.

The Duchess of Devonshire.

The Duchess of Westminster.

The Duchess of Rutland.

The Duchesse de Lousada.

The Marchioness of Lansdowne.

The Marchioness of Londonderry.

The Marchioness of Donegal.

Julia, Marchioness of Tweeddale.

Minna, Marchioness of Anglesey.

The Marchioness of Downshire.

Field-Marshal Earl Roberts,

K.P. & Countess Roberts

Field-Marshal Lord Grenfell

and The Lady Grenfell.

Field-Marshal Sir George

White and Lady White.

The Countess of Bessborough

The Earl and Countess

Kilmory.

The Countess of Ranfurly.

The Countess of Beville.

The Countess of Kinoull.

Viscountess Middleton.

Muriel, Viscountess Helmsley

The Lady Henry Cavendish

Bentinck.

Mary, Lady Gerard.

Right Hon. Lord Arthur Hill.

The Lady Arthur Hill.

The Lady Evelyn Riddell.

The Lady Muriel Watkins.

The Lady Emily Lutyans.

Hon. Mrs. A. Mulholland.

Hon. Mrs. Cecil Baring.

Lady Meyer.

Lady Beechcroft.

Lady Malcolm of Foitalloch.

Lady Robinson.

Mrs. Crawshaw of Ty Mawr.

Mrs. Walter Carey.

Mrs. Charles Stewart Hardy.

Mrs. Hogg.

Mrs. Morgan Richards.

A special 32-page programme will be printed (with a pictorial illustration of our Offices) in four colours and gold, by means of which the principles of our Movement will be made known to all present. We also venture to hope that the Royal Patronage to the Concert may be given.

The Council of The Order specially request that all Members and Friends who can do so will attend this Concert, and make it known to their acquaintances, so that the large Hall may be filled. Tickets can be obtained from our Offices upon application, as follows:—Boxes, £3 3s., £2 2s., and £1 1s.; Stalls, 7s. 6d.; Arena, 5s.; Balcony, reserved, 4s.; Unreserved, 2s. 6d.; Upper Orchestra, 2s. Early application is requested to prevent disappointment.

A Significant Admission.

The following paragraph from the *Medical Times* confirms in a striking manner, the truths concerning Diet in relation to Disease, which have been so clearly proclaimed in our columns by the medical members of our Council:—

"As if the cup of bitterness which medical men have to drink was not already full to overflowing, we are now told that the price of meat is rising rapidly through shortage in the foreign supply. It may not, at first sight be clear, how the price of meat may affect the practice of medicine. Dear meat means lessened consumption, and lessened consumption means less disease, especially those of the digestive organs and the alimentary canal. . . . When we diet ourselves on physiological lines, we shall need far less physic, and the surgeon's knife will rarely be requisitioned for appendicitis and troubles arising from constipation."

Our Cause is receiving more support from progressive representatives of the Medical Profession every week, and we may now confidently anticipate the time when the flesh-eating habit will be generally recognized by all physicians as a most fruitful source of human suffering.

* * *

An Apostle of Longevity.

A physician in New York, (Dr. John Fair New) has recently become prominent on account of his public affirmation that he intends to live for several centuries, and that he believes that the art of so doing only needs to be understood in order to become more generally adopted. Although 78 years of age, an American paper describes him as not looking more than 30, and he boldly declares that he has work laid out for 500 years ahead, and that he intends to live this extent of time without sickness or pain.

Although a considerable discount must be usually allowed off many narratives and affirmations reaching us from America, it is nevertheless true that our transatlantic cousins are quicker at grasping new ideas and practical ideals than ourselves, and that they often "strike oil" in consequence.

Dr. New, like other psychic idealists, believes that physical death is a temporary arrangement that will eventually pass away, and that the path to Heaven is not necessarily by way of the grave. He advises people to *talk* of prolonging life, to *think* of living for ever, to *believe* that they will exist perpetually, and to *get ready* for perpetual existence. He dresses in white and is reported to look "like a youth fresh from college and to be every whit as lithe and graceful in his movements—to look at you from out of a pair of laughing, brown eyes. His chubby face is almost devoid of wrinkles except at the corners of his eyes and pleasant mouth."

Dr. New has never tasted meat, and affirms that one of the most important principles for the student of his 'Science of the New Life' is to observe a strict "no-meat diet." He is reported to have many disciples in distinguished circles of Society.

* * *

Women Athletes.

I never see women athletes perform in public without wishing that it were compulsory for every woman to develop symmetry, strength, and splendid physique by systematic physical culture.

It is only a question of exercise, training, common-sense and a wisely chosen dietary. Neurotic, hysterical, and feeble specimens of woman-kind, might in a few decades be rendered almost non-existent, if only the ideal of 'perfect womanhood,' for one and all, could be sufficiently emphasized. To witness some of the splendid performances of women gymnasts, cyclists, acrobats and dancers, which take place at the London Coliseum or the Hippodrome, is sufficient to demonstrate that women need not be feeble or invalid, and that all might possess the splendid health and strength that is the reward of obedience to the Laws of Health and of systematic outdoor exercise and physical culture.

The Sisters Athletas, who recently performed at the Alhambra, each of whom can carry four people on her shoulders, ascribe their strength to a sternly ascetic life, to daily practice of feats of strength, and to a fruitarian dietary. The testimony of Miss Louise, given to a *Daily Express* representative was as follows:—"Our lives have been spent in cultivating strength, and we have paid special attention to diet; we find that the less we eat the stronger we grow. If we were to eat meat, or take alcohol, we should become listless and unable to perform feats which require great nerve and strength. Their diet is as follows:—Breakfast, 9.30 a.m., Baked apples, warm milk and eggs; Lunch, 1 p.m., Salads, raisins and nuts; Dinner, 7 p.m., Rice, omelettes and vegetables. They affirm that women eat too many sweets.

* * *

Meat

Consumption in Japan.

An interesting book entitled "Outlines of Agriculture in Japan" issued in Consumption 1910 by the Dept. of Agriculture, Tokio, gives some authentic figures concerning the extent to which flesh is consumed in Japan; and such information is opportune just now as certain writers have claimed that the fitness of the Japanese people is to be attributed to their consumption of butchers' meat.

In the fourth chapter of this book the following statement is made: "Even at present the amount of meat consumed per capita per year does not exceed 17 lbs., while that consumed in America is 150 lbs., and in England 118 lbs., per capita." It is further stated that in ancient times the people did not eat meat at all.

It is also a significant fact that the number of bovine cattle slaughtered for food in the year 1907 (the last year concerning which statistics are published) is about 40,000 less than in the year 1902, notwithstanding the increase of the population. These figures would indicate that the demand for flesh-food which sprang up simultaneously with the national adoption of some of the features of Western civilization was only temporary; thus we may hope that this intelligent race has already begun to realize the folly of practising the degenerate habit which has been the chief cause of so many of the social and physical evils which afflict the people of Europe and America.

The peasantry, in the villages, are still almost entirely abstainers from meat-eating. It is chiefly preached in cities and towns.

The Cruelties of Stock Raising.

The cruelties which take place on the ranches of America, Canada and elsewhere, in connection with the raising of millions of cattle for the flesh-market are not adequately realized in this country, even by advocates of humane dietary, nor is the argument against flesh-eating which can be urged in connection with these happenings given sufficient emphasis.

The article printed on page 85 will give our readers some idea of what is taking place, and I trust all our Lecturers, Press Correspondents, and other workers will endeavour to make the truth known concerning this matter.

We have recently obtained, by the courtesy and help of Dr. William O. Stillman, a series of authentic photographs which were taken on the ranches by a Commissioner of the American Humane Association (which is rendering inestimable service to the Cause of Humaneness by exposing these cruelties, and in many other ways). Lantern slides have been made from these for use in connection with our Lecturing Campaigns.

Some idea of the horrors connected with actual butchery may be formed from the following narrative contained in Dr. Oldfield's new booklet, "Cruelties of the Meat Trade."

"I can't bear to eat a beefsteak now," said a well-known actress to me the other day, "because I was passing a shed in a little town where I was staying a few months ago. I heard a great noise and shouting and bellowing inside, and so I peeped in. . . . It was dreadful. . . . Such a beautiful cow straining in agony at the chain round her neck. . . . her lovely great eyes all one blaze of terror. . . . a great lot behind twisting her tail. . . . a big fellow in front with his pole-axe trying to kill her. . . . I was fascinated, I was hypnotised. I tried to tear myself away, but I could not. . . . Every time the axe came down the great creature groaned and bellowed, and shook her head and strained away in deadly fear and trembling. . . . and every time the axe came down I felt it in my own flesh, and I, too, shuddered. . . . The fellow was clumsy, and the minutes seemed like long centuries to me. . . . At last she fell—oh! such a thud. . . . such a horrible, stiff, stark, glaring thing. . . . and I, too, felt the pangs of death within me. . . . I rushed home, and buried my head in my pillow and sobbed for the cow I had seen die so terribly. . . . If *this* has to be gone through for my plate of beef I will never touch it again, I vowed; and now I am a fruitarian."

If any of our readers can take, or obtain photographs of actual slaughtering in abattoirs, etc., so as to strengthen our lantern equipment, the Council of The Order will welcome such valuable co-operation. We are also in need of a good optical lantern and accessories for propaganda work of this type.

* * *

The Leather Problem

For many years there has been active enquiry on the part of humanitarians for non-leather boots, but until quite recently the difficulty of providing a presentable and enduring material as a substitute has been insuperable. Many leather substitutes for the 'uppers' of boots and shoes have been forthcoming, such as "Pannuscorium" and "Pegamoid," etc., but the sole has proved the *pièce de resistance*. I am glad to be able to report however, that Messrs. Ayliffe and Son, of 171, High Street, Kensington, are now making humanitarian boots and shoes which closely

resemble glacé kid as far as the uppers are concerned, and which have soles made of extremely tough canvas belting, which is absolutely waterproof, and which seems far more durable than the hardest leather. One of our Secretarial Staff has worn a pair of these continuously for three months, with the result that the soles scarcely show any real sign of wear or tear; and as they are quite as thin as leather soles, this problem may now be considered solved.

* * *

The Cancer Menace.

A startling article by Dr. J. H. Kellogg which appears in the September number of "Good Health" (American Edition) speaks of Cancer as the coming plague of our race, and states that it is becoming a menacing terror to the world, far worse than the Black Death. "Statistics show that in the United States the mortality from Cancer has increased 800 per cent. in sixty-five years, and in certain parts of England the increase has been 700 per cent. in fifty years. . . . There are probably not fewer than 300,000 people in the United States at the present time suffering from this awful malady. . . . Death is bad enough, but death by the slow torture of cancerous degeneration, the constant presence of dead and decaying tissues, of putrefaction from which there is no possible means of escape except through dissolution, this is indeed a fate than which nothing more dreadful can be contemplated."

Dr. Kellogg estimates that from one to two millions of human beings are, at the present time, within the grasp of this pathological Cyclops; and that about 25,000,000 of the people now living in Western countries are destined to die the terrible death of the Cancer victim.

These facts emphasize the importance of the campaign against the carnivorous habit, for the mortality from Cancer in each land is in almost exact accordance with the amount of flesh consumed per capita, and the comparative immunity of fruitarians from this malady is now becoming generally recognized by specialists who investigate the subject thoroughly and without prejudice.

* * *

How to take Life Humanely.

It is often necessary to put some badly injured or diseased animal out of its misery, but many persons do not know how to accomplish this in the most humane and painless manner. Chloroform is the best agent for producing unconsciousness, and the best method of administering it to small animals is as follows:—Obtain a tin or wooden box, measuring about 12 inches by 16, and place some crumpled newspaper at the bottom. Lift the animal in, then quickly pour a tablespoonful of methylated chloroform on a pad of absorbent cotton wool and put it into the box, closing the lid at once. If a glass panel is inserted in the top of the box it is easy to watch when unconsciousness takes place (which generally happens in a minute or two). The patient can then be drowned in warm water.

It is well to have a small hole (about three-quarters of an inch) in the lid so as to admit air and to prevent any tendency to asphyxiation. When unconsciousness begins to be apparent this hole can be stopped up with a cork. A tin biscuit box can be improvised if necessary, a sheet of glass being placed over the top, leaving a minute aperture for air at first.

The sufferings of large animals can often be greatly mitigated by holding over the nostrils a piece of absorbent cotton wool on which six pennyworth of chloroform has been poured, the head being simultaneously enveloped in a waterproof or air-proof cloth.

* * *

Our Lectures.

Our recent lectures have been well attended and well noticed in the Press. Dr. Olsen's Address on "How to Secure Good Digestion" is extensively reported on page 83, and also Mrs. Hodgkinson's on "The New Thought in Medicine" on page 80.

On October 5th, at 3.30 p.m., Dr. Stenson Hooker will give an Address on "Why die prematurely?"; on October 19th, at 7.30 p.m., Dr. Hector Munro will speak on "The True Meaning of Consumption"; on November 2nd, at 3.30 p.m., Dr. Miller will give an Address on "Fruitarianism in Relation to the Cure of Consumption"; on November 16th, at 7.30 p.m., Mr. W. M. Scott will lecture on "Recreation from Diet, Air and Exercise" and will give a few demonstrations of physical culture; on December 7th, at 3.30 p.m., Mrs. Despard (President of the Women's Freedom League) will speak on "Dietetic Reform in Relation to the Progress and Welfare of Women"; and on January 4th, 1911, at 3.30 p.m., Dr. Flora Murray will give an Address entitled "The Best Diet for Children."

As our Lecture Room is likely to be overcrowded, those who wish to secure tickets for these lectures (gratis) should make early application for same.

On November 8th I expect to give an Address to the Literary Society of New College Chapel, Upper Avenue Road, N.W., on the subject "Fruitarian Diet as a means of promoting Health and Social Amelioration," at 8.30 p.m.

* * *

New Publications.

During the past quarter several new Booklets have gone to Press, and will be ready for circulation almost immediately. Amongst these may be mentioned an edition of "The Cruelties of the Meat Trade" by Dr. Josiah Oldfield (10,000); "Fruitarian Diet and Physical Rejuvenation" by Dr. O. L. M. Abramowski (10,000); a German edition of "The Testimony of Science" (10,000); a French edition of the same booklet (10,000); and a German edition of "The Toiler and His Food" (10,000). Our Members are earnestly invited to assist in creating a demand for these booklets, and especially in France and Germany. I may mention that 6,500 of Dr. Abramowski's booklets have been ordered in advance.

The Winchester Campaign. Our Propaganda in Winchester is flourishing amazingly as a result of the active influence of Capt. and Mrs. Walter Carey (Members of our Council). A series of Cookery Demonstrations arranged by Mrs. Carey in her own beautiful residence have been well attended, and a large number of converts have been made. Our literature has also been extensively sold in the City. A Health Food Depot is about to be opened in order to provide facilities for those commencing the new dietetic regime.

* * *

A Notable Convert. The Food Reform cause in America is receiving support from the example and advocacy of Senator Chauncey Depew. In an address before the Montauk Club, of New York, this well-known politician recently delivered the following testimony:—

"I notice when the newspapers speak of people giving up beef because of the rising price, there is universal ridicule. I date my freedom from almost chronic rheumatism to the day when I stopped eating beef; and sleep, digestion and clarified vision, such as I have never known before, have kept increasing as I dismissed flesh and fowl for the use of vegetable. With nine-tenths of the world the greatest happiness in life is the table piled with things that one loves to eat and drink, and the pleasure of a gorge. But for that, from my own experience, the hospitals and the graveyards would be largely out of business."

* * *

The Anniversary of the O.G.A. Mr. Labhshankar Laxmidas sends the following appropriate suggestion concerning the Anniversary of the Foundation of the Order (November 4th):—

"I would like to suggest that it would be desirable for many reasons that all the Members of the Order, and also those whose lives have been blessed through reading the official publications, should regard the Anniversary of the Foundation of the Order, (November 4th) as a day for special service in furtherance of our ideals."

This would be a most appropriate method of thanksgiving, and it would also keep alive the sense of personal obligation (so easily forgotten) to labour for the conversion of Christendom to humaneness and to hygienic life, which all Members ought to feel.

I would also suggest that Members might collect money on that day for the propaganda work of the Order, so that its educative literature might be more widely distributed to public institutions, etc., throughout the world, and to persons of influence whose adherence it is most desirable to win.

On the Anniversary Day, effort should be put forth to hold local public Meetings at which the aims of the Order could be explained, and the advantages of the humane life and the fruitarian system of living could be set forth. If each Member were to seriously undertake to bring about such a Meeting at least once a year, our Cause would go forward with much greater speed.

Let me take this opportunity of reminding all my comrades in this noble work, that millions of animals are suffering death in various cruel forms while the barbaric habit of feeding upon slaughtered bodies still prevails; and that the cessation of all this needless butchery, and of all the pain and disease that afflicts mankind in consequence of it, depend entirely upon the earnest efforts of those whose eyes have been opened to the truth concerning this matter.

Junagad, India.

LABHSHANKAR LAXMIDAS.

* * *

Work in Glastonbury. The Lotus Fruitarian Tea Rooms recently opened in Glastonbury by one of our Members are meeting with more success even than was anticipated, and much valuable work is being done not

only amongst the residents, but also amongst the thousands of visitors who flock to this religious shrine. Many of our publications have thus been sold to travellers and others who will carry the good seed to other lands.

* * *

Our Exchequer. The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement:—

	£ s. d.		£ s. d.
Mr. A. A. Albeck ...	2 6	Mr. H. F. Luttrell, ...	
Mrs. Aldridge ...	2 6	M.P. ...	2 6
Mr. G. M. Armogam ...	2 6	Miss L. Macnaghten ...	2 6
Miss Mary E. Barnes ...	2 6	Mr. G. Manghisingh ...	5 0
Mr. Wm. R. Basleigh ...	2 6	Miss MacCowan ...	2 6
Mrs. Bonnell ...	2 6	Mr. F. Roome de ...	
Mr. H. F. Bradburn ...	2 6	Marsac ...	2 6
Mme. Brieka ...	5 0	Mrs. McTurk ...	5 0
Miss Alice M. Buchan ...	1 5 0	Mr. N. McCuaig ...	4 0
Miss A. S. Burdett ...	10 0	Mr. Ranchhodlal L. Mehta ...	10 0
Mrs. Henryson Caird ...	2 6	Minna, Marchioness of Anglesy ...	1 0 0
Colonel Sir Frederick Carden ...	1 0 0	Mrs. Chas. Morrison ...	2 6
Master Denis Carey ...	2 0	Miss Muriel ...	2 6
Capt. Walter Carey, R.N., & Mrs. Carey ...	50 3 0	Mr. J. Naylor ...	5 0
Miss "Cissy" ...	2 6	Mr. S. R. Normand ...	2 6
Miss Ethel H. V. St. Clair ...	2 6	Miss C. Normand ...	5 6
Miss Emily E. Cole ...	5 0	Mr. R. Lindsay Mackay ...	2 6
Mrs. C. Cooke ...	2 6	Mrs. Newgass ...	1 1 0
Mr. Joseph Cone ...	3 6	Mrs. Norton ...	3 0
Mrs. Fairfax Craig ...	13 10	Mr. Parmannand, B.A. ...	6 0
Mrs. Crauston ...	2 6	Mrs. Pearson ...	2 6
Mr. W. Davies ...	5 0	The Misses Perry ...	5 0
Mr. F. Oudschans Dentz ...	2 6	Captain J. W. Petavel ...	2 6
Mr. Ronald Dixon ...	2 6	Mr. W. Philp ...	3 0
Dr. H. H. S. Dorman ...	1 0 0	Mr. W. Pound ...	2 6
Mr. Louis J. Duin ...	4 10	Mr. C. H. Piper ...	2 6
Mr. H. Y. Edwards ...	2 10	Mr. C. H. Piper ...	2 6
Miss Eugenie Elder ...	12 6	Miss M. L. Piper ...	2 6
Mr. Wm. Ellis ...	2 6	Mrs. N. Pooley ...	2 6
Mr. E. Eliott ...	5 0	Miss M. B. Pontifex ...	2 6
Mr. Feuwick ...	5 0	Mr. Chas. Porter ...	2 6
Mrs. M. A. Knox-Field ...	3 0	Mrs. Powys ...	2 6
Mrs. R. B. Fleming ...	2 6	Mr. Harold Pye ...	2 6
Mrs. A. Forer ...	5 0	Mr. A. C. Ray ...	2 6
Mr. J. Goodfellow ...	10 0	Madam A. van Rees ...	3 0
Mrs. Goodlen ...	2 6	Mrs. Redger ...	6 0
Mr. J. A. Hamilton ...	3 6	Dr. H. A. Roome ...	2 6
Mr. William Harrison ...	13 0	Mr. Alex. Ross ...	5 0
Mr. F. C. Harrison ...	2 6	Mrs. Claude Scott ...	2 6
Mr. J. C. Harker ...	5 0	Mr. C. N. Searle ...	8 3
Dr. Hassall ...	2 6	Prof. A. S. Shah ...	2 6
Miss L. E. Haseluch ...	8 1	Miss E. C. Sheppard ...	10 0
Mr. Jabez Heath ...	3 1	Mrs. Sill ...	5 0
Miss Amy Hewlett ...	5 0	Mr. Herbert Stagg ...	2 6
Mr. James Holker ...	2 6	The Hon. Fitzroy Stewart ...	1 1 0
Mrs. Howarth ...	2 6	Miss Stone ...	1 1 0
Mr. Bertram Hutchings ...	2 6	Mr. Tekchand ...	6 0
Miss I. S. Hyde ...	5 0	Mrs. Thierry ...	5 0
Mrs. Ida G. Jepson ...	3 6	Mr. George Tubbs ...	1 0 0
Mr. John Kearns ...	3 6	Dr. T. G. Vawdry ...	2 6
Mr. C. O. Keuworthy ...	2 6	Mr. E. P. Washburne ...	2 6
Mrs. Edith Langford ...	3 0	Miss C. Ward ...	5 0
Miss Agnes A. Laws ...	2 6	Miss E. Walsh ...	2 6
Mr. Wm. Layley ...	1 5 0	Mr. C. Waller ...	2 6
Miss L. H. Leonard ...	2 6	Mr. A. Webb ...	10 6
Lady Lewis ...	5 0	Mr. W. Webber ...	2 6
Mr. W. R. Livsey ...	3 0	Mr. Howard Williams ...	2 6
Mr. Percy Logan ...	2 6	Mr. W. S. Williams ...	3 0
Mrs. C. Love ...	2 6	Miss A. K. Williams ...	3 0
		Mrs. Wolstencroft ...	2 6
		Mr. L. Yeates ...	2 6

The Loss of Cattle by Exposure.

By CLARENCE M. ABBOTT

(Special Commissioner of the American Humane Association).

During March, 1907, on a special commission from The American Humane Association, I visited the northern range cattle country in the great north-west and also inspected the condition of stock somewhat north of the Canadian line. The winter had been a severe one, the worst, it was generally claimed, since the memorable one of 1886-7 when the livestock business was almost annihilated in many range sections by the enormous amount of stock which was frozen and starved to death.

Government reports for the year ending March 31st, 1905, credit 2,687,027 cattle as having died from all causes in the United States and that only half succumbed from exposure. The same report also gives the total number of sheep dying as 2,498,767, and of these considerably more than half are said to have died from exposure. The averages for 1906 and 1907 are not very different from these figures, which represent a total loss for one year of about two and a half million animals, estimated to be worth about \$24,000,000. This is an economic as well as a humanitarian question. The losses on range cattle last winter and spring in Northern Montana and Southern Alberta are estimated by practical men connected with the business to have varied from 50 to 75 per cent. of the enormous herds involved.

The Condition of Cattle as Found.

It is hard to exaggerate the sad condition of the cattle, on the range at the close of the winter, particularly one of such length and severity as that of 1906-7. Great steers, whose weight should be 1,500 or 1,600 pounds, are but frames of bone whose weight would not be more than 600 pounds and their long matted hair does not disguise the frightful emaciation of their bodies. Thousands of cattle have acquired the "starvation hump," which is well known to cattle men, and the great animals, gaunt and weak, stand upon the tops of the hills and in the Coulees tottering, and wavering almost with the wind. While you are looking at one he sinks to the ground, never again to rise.

You find another almost buried in the snow and destined to die of cruel starvation and exposure; still another you will find deeply mired in the clinging adobe mud with his horns broken off by his endeavours to free himself. In another place a coyote is watching his opportunity to seize upon some miserable beast more weak than his fellows—perhaps some steer, great in frame, who in his prime would look with little terror upon the skulking wolf dog. He now realizes the danger and the fate which will surely soon overtake him.

The condition of the cows and calves is even more pitiful. Not possessing the strength of the steers, their ability to withstand the winter is not so great and the frames of those living become even

more gaunt than those of the steers. I saw great numbers of cattle stand in small groups, or singly, motionless and apparently awaiting death. The desolate waste of the range, covered with snow, is dotted here and there with small groups of these miserable beasts more dead than alive, the duration of whose life is only a matter of a short time. We look across the cattle range and we see no fences, no house, no signs of human beings, only man's miserable beasts and the record of man's cruelty and avarice.

I have spoken thus far of the living cattle, but more frightful sights are before us. On every hand we also see the dead. They are lying by the side of the wagon track, on the slope of the little hills, underneath the ineffectual shelter of the bluff, frozen in the ice, lying in the open water and scattered widely over this awful Plain of Death. The great steers have given up their struggle for existence, the young cows have died and here side by side we see the little calf and its mother both dead.

The dead cattle to a large extent are found singly, but here and there we find groups of tens and even scores, which have together fallen down to die in some "Coulee" whither their herd was driven by the bitter winds of the range. We see also the bones of those which have died in the past, reminders of other cruel winters, and of other unfortunate bands of animals which have withstood the severities of the climate for a time and then given up.

The prairie is strewn with their bones, even as it was once whitened with the bones of the buffalo; but the present slaughter of beasts is vastly more cruel than the slaughter of the noble bison which once roamed the immense fields of the West, for it represents a *prolonged and cruel death*. The buffalo was killed quickly.

The horrible suffering for grass and for water cannot be exaggerated. The cattle browse upon sage bushes and in the river bottoms and eat with avidity young trees and bushes. I was informed that not infrequently they greedily swallow sticks of wood, which lodge in their digestive organs and oftentimes cause their death.

Snow takes the place of water to them and it is the only way (though unsatisfying) of relieving their intense thirst. Even if water were to be found, the cattle would not have power to break through the ice and reach it, and the situation would therefore be no better. Lack of water, lack of food, and the not infrequent Arctic temperatures, intensified by prolonged fierce winds, have produced degrees of suffering which cannot be estimated or easily imagined, until one sees with his own eyes the miserable attenuated cattle which drift about on the prairies at the close of a long severe winter.

Such a method of raising stock is not only the essence of inhumanity and cruelty, but also represents bad business management. Range stock raising is purely a gambling proposition, more so in fact than most operations in the stock market, for the reason that the gambler in the stock market has his judgment to aid him while the cattle man gambles entirely upon the mildness of the winter.

Should the winter be mild and the amount of snow small his loss may be 10 to 15 per cent., in which case his profit is extremely large. Should there be an unusual amount of snow and the winter be longer, then his loss may be 25 to 30 per cent. of the range cattle. In an extremely severe winter the loss may be 50 to 75 per cent. of the range cattle. In some sections even these startling figures are exceeded and entire herds are wiped out. Such winters as the one just past reduce the profits, make *poor* men of *rich* men, and "break" many cattle men whose confidence in a mild winter was too great.

The serious condition of range stock in Northwestern Montana as regards the mange contributed greatly to their suffering. Cattle are seen with huge patches of skin entirely bare of hair and some of the beasts may be almost said to have no hair at all. The long matted hair which the range cattle develop during the winter is their only protection against the fierce cold winds, and when that protection is gone their suffering is increased a hundred fold.

If, when part of the snow is melted, a drop in the temperature follows, a serious condition results which causes much suffering and numerous deaths. A heavy crust is thus formed upon the surface of the snow, and the cattle and horses breaking through the sharp edges of this, cut their legs severely, sometimes to the bone, and pitiful sights are to be seen after a heavy crust is formed.

What the amount of suffering is at such a time cannot be estimated. We can only realize it in knowing that every steer, every cow and every horse which steps through this crust and travels even a short distance cuts his legs. Cattle, when their legs are thus cut, will not move but will stand still and freeze to death.

The pitiless cold sometimes freezes off ears and horns, and it is said to be a fact that the blood in the bodies of the animals will congeal before death. Ranch hands told me that they had known instances where, when they had cut the throats of stock which were found to be dying, in order to end the suffering, the blood was found to be frozen in their throats and refused to flow. I frequently saw wagon loads of skins taken from stock which had died from exposure and starvation. Seeking shelter from the icy winds the cattle will not infrequently enter deserted cabins and in the Spring the building will be found full of their dead bodies heaped upon each other.

It cannot be too often repeated that the suffering, particularly among the cattle in the range country of the north-west, is frightful, beyond comprehension. The publication of these facts and of the photographs which I made on the spot should be sufficient evidence to the American people that conditions exist, in regard to range stock, which should not be tolerated, because of commercial as well as humanitarian reasons. A full public understanding of the situation will certainly hasten the disappearance of these barbaric abuses, and that is the end which I have sought to accomplish in this respect.

By the Way.

Veronite writes to chide the arrogance of the Food Reformer in claiming perfect health for himself as a result of his procedure. She has known people who ate no meat and yet were sometimes ill. So have I, dear lady—even very ill. It takes more than a few months of right living to obliterate the result of decades of wrong living. And you can make mistakes on any dietary if you are careless and ignorant. I always recall a friend who dined profusely on lentil soup, an imitation of sole, oëufs brûlés, nut rissoles, asparagus, pastry and a rich cheese dish. That friend had a lamentable headache next day, and said with injured dignity, "For my part I consider vegetarianism quite as unwholesome as meat-eating, if not more so. And one may just as well be hanged for a sheep as for a lamb!"

Just as well! But why be hanged at all? I have never known anyone who adopted the new diet wisely who was not the better for it. And one of its great advantages appears in illness. To illustrate this point I quote some remarks of Dr. Stenson Hooker's, published some time since, but to which years have but lent added evidence:

"During twenty-five years of general practice my heart has often failed within me when called to patients unwieldy in their obesity, filled with poisons which have germinated in their systems by years of false feeding—usually out of mere ignorance. In this way they had become auto-infected with elements of impure food, or of food they were unable to assimilate. When illness attacked them, what chance indeed had they of recovery. Unhappy meat eaters!"

"How different the physician feels when called—to an acute case especially—where the patient has been a clean and wholesome liver; with what hope he undertakes the case. He knows that here Nature will be his handmaid—perhaps, indeed, will do all the work of recovery."

In response to "Verdis," who wrote to ask me for a receipt for "nourishing biscuits" I think I cannot do better than give her one in daily use in my own house. It is very simple, and the biscuits are always liked—

"Four ozs. flour, four ozs. full cream milk powder, one oz. butter. Mix into a stiff paste with water. Roll out very thin and bake in a hot oven."

They burn rather easily and therefore want watching. I hope this will be what Verdis wants. As regards a substitute for ordinary coffee—her second enquiry—I had meant in any case this month to introduce the Pitman Dietetic Coffee to my readers, and therefore I cannot do better than recommend it to Verdis. The flavour is excellent and all to whom I have given it have been thoroughly pleased from that point of view, whilst it is, of course, free from caffeine and may therefore be safely used. It is the very thing for a comfortable and refreshing winter drink. Personally I have liked it better than any other of the substitutes known to me.

Miss Catchpool writes to suggest "Vegeton" as a substitute for meat extracts in the making of soups and gravies. She says—"I have lately

tried Vegeton because I think there must be advantages in an extract not made with yeast. It is very savoury. I have often wondered why almost all vegetable extracts are made with yeast, but no one seems to know." This will be useful information, for those who dislike yeast in any shape or form are a growing contingent. It is very useful when correspondents will give their experiences and "finds" for the general benefit.

I have been very much interested in an article in the British Medical Journal by Dr. Renner, entitled "The Spread of Cancer amongst the Creoles of Sierra Leone." He is so impressed by the increasing number of cancer cases that he has been driven into an anxious consideration of cause and effect, and his conclusions are of far-reaching interest. The disease, it appears, is very rarely met with amongst the aborigines, but is increasingly common amongst those subjected to the influences of civilization. Dr. Renner proceeds:—

"The existence of cancer and other malignant growths among the Creoles, and its absence or rarity among the aborigines, are due, in my opinion, to the civilized habits of the former, and to the primitive mode of living of the latter. The Creoles have adopted the food and dress of the European—have to a great extent discarded the simple food of their forefathers. While the Creoles, in a tropical country like Sierra Leone, consume a large quantity of meat which is absolutely unnecessary, the aborigines confine themselves mostly to grain and vegetables, and eat very little flesh or meat, with the result that they are on the whole healthier and are free from the tendency to engender and propagate foreign diseases. On the question of the relation of diet to disease some medical authorities have asserted that butchers' meat is undoubtedly one of the means by which cancer is propagated. Although I cannot yet, for want of sufficient data, absolutely accept this theory, yet the fact that cancerous growths are common among the well-to-do Creoles, who can with ease afford meat and other articles of European diet, strongly appeals to me as lending support to that theory. I have also noticed a marked tendency to degeneration of the teeth among all classes, from children upwards—a condition certainly absent twenty-five years ago, and which I put down to the use of European articles of diet. The teeth of the aborigines are kept beautifully, and are pearly white, and that tendency to decay which has been noticed in the Creoles is altogether absent in them."

In conclusion, Dr. Renner hopes that the Creoles may "reflect and alter their present mode of living, so as to avert becoming the victims of this dire disease, which up to the present baffles medical science."

One wishes that more of our doctors would lay these considerations before the British public also! But is it not interesting to see how medical opinion is veering round to what food reformers have preached and practised for so long? The neglect of the subject is perfectly incredible and amazing, and surely we may take credit for having forced it upon the minds and dinned it into the unwilling ears of our medical guides. No one desires to minimise the importance of avoiding the dangers of uncleanness or continued irritation which have been proved to favour the onset of cancer, but it would be more than desirable that those engaged in cancer research work should bestow a larger share of attention on such evidence as is here presented.

It is interesting to notice the increasing number

of converts to food reform, and their reasons for adopting it. *The Weekly Scotsman* says:—

"Two great French artists in quite different lines who are vegetarians are Auguste Rodin, the sculptor, and Mme. Maeterlinck, the actress and poetess. Rodin renounced meat because he found it did not agree with him as he grew older. He found that by eating a simple vegetarian diet he could work better and longer and get greater inspiration for his sculptures. Mme. Maeterlinck gave up meat because of her mystic studies. She learned that all great poets of ages past had been vegetarians, and that the old mystics and sages lived on a fleshless diet. She says she is far happier and life seems more harmonious to her than it did before she became a vegetarian.

Mme. Sarah Bernhardt renounced flesh food for the reason that she found a vegetarian diet was conducive to a more youthful appearance. She now eats nothing but uncooked foods. Vegetables are grated raw and made into delicious combinations of salads for her. She eats raw peanuts and uncooked cereals, and avoids wines and all other alcoholic beverages.

A year ago the famous Paris dancer, Cléo de Mérode, followed Sarah's example and commenced a raw food vegetarian diet on account of her tendency to stoutness.

Princess George of Greece, who was Marie Bonaparte, the beautiful heiress to the Henri Blanc millions left by her grandfather, became a convert to Vegetarianism two years ago. Now the Princess declares that she will bring up her little son a strict vegetarian, that he shall never even taste flesh food, and that he will become great and strong physically, mentally and morally."

Mrs. E. C. asks me to recommend a good cocoa. This I can easily do, but I should first suggest her trying Hygiama. It has the cocoa flavour, but is a very much more nourishing and wholesome drink. I think it very much better for growing girls and boys, and as this is her object she cannot do better than give it a fair trial. It is coming into great favour for children and for grown-ups, and should be known far and wide.

I hope very sincerely that all my readers who are thinking of buying furs for the coming winter will, before doing so, look at the really beautiful substitutes made by Messrs. Debenham and Freebody's, Wigmore Street. Samples of these are on view and sale at the O.G.A. Offices, and at a Reception held there they attracted enthusiastic admiration. I should like especially to mention the imitation moleskin muff and wide scarf, both in the very newest shapes, and costing only a very moderate sum. These were beautiful, and so also were a squirrel set and a very handsome caracul stole and muff. I can assure all our friends that they will have nothing to regret in not having real furs, either as regards comfort or appearance, if they invest in these charming substitutes. Women who care for fashion, and at the same time desire to avoid an especially disgusting form of cruelty, will do well to ask for the new bristle substitute for egret feathers and ospreys. These are really most becoming and pretty, and give the feathery lightness of effect that has made the osprey so unhappily popular. A great deal of suffering can be spared by a little thought and research in these matters.

I wonder if the following is the "American Salad" that Meta G. wishes to find? In any case it is a very good one, and I have much pleasure in giving it. These mixed fruit and vegetable salads are seldom seen in England, which is a great pity.

WASHINGTON SALAD. *Ingredients*:—Two cooked turnips, two cooked potatoes, two bananas, two slices of pineapple, a teaspoonful of shredded tarragon, two teaspoonfuls of

shredded celery, sugar and salt, one gill of mayonnaise sauce, half a gill of whipped cream, two teaspoonsful of tarragon vinegar, one ounce of shredded walnuts or pine kernels. Cut the fruit and vegetables into neat dice. Mix together the mayonnaise sauce, cream, vinegar, and salt and sugar to taste. Put in the fruit and vegetables, mix all lightly together, arrange them in a salad bowl, sprinkle over the chopped tarragon and shredded celery, and serve the salad, which will be found uncommonly good.

It is really nothing short of amazing how people can continue to court the risks of disease and death involved in meat-eating. The "butchers' bill"—to use a military phrase—has been very heavy this year. There was almost an epidemic of ptomaine-poisoning in the Wrexham district, and in little over a week I counted seven or eight deaths, not to mention nearly a hundred cases of illness. Suppose all these casualties had occurred amongst—say—the airmen in the same space of time, what would be said or thought of the risks of the art of flying? And if one could add to these sensational cases, all the known, unknown, unsuspected cases of illness caused by eating these unclean foods, it would indeed be a butchers' bill that would stagger the world at large!

The following should interest Metchnikoff and other scientific men who are working at the great question of the duration of life. The Brazilian *Revista de Medicina Natural*, speaking of various aged Vegetarians who died during 1909, says:—

"On the 21st September, 1909, José de Egreja, widower, died at the age of 112. Up to the last he worked like any youth, his gait was elastic and powerful and his intellect was quite lucid.

And the *Irish Times* publishes an equally interesting case:—

"The death occurred at Lurganboy, convenient to Ballygawley, Co. Tyrone, of Thomas Kelly, who only a few months ago celebrated his one hundred and tenth birthday. He retained in a remarkable degree all his faculties almost unimpaired to the last, and up to a short time ago was able to read without the aid of glasses. He delighted to narrate in his own simple way stories of events which occurred in the early years of the last century. He attributed his longevity to the simple life which he always led. He was a lifelong worker in the fields, and his diet consisted mainly of potatoes, eggs, butter, porridge and milk. He often remarked that the artificial life which the people are now leading has a strong tendency to weaken the race and shorten their lives."

It is not without meaning that in England the centenarians—or "dear old centurions," as a Mrs. Malaprop of my acquaintance once called them—should, as a rule, be people poor in this world's goods and unable to afford the luxuries of the rich. The same end can be obtained by abjuring them as a matter of choice.

As regards difficulties for Food Reformers who must take their holidays in rooms or in hotels, I must disagree with Ostia who writes to tell me she finds them almost insurmountable. Things may be difficult for the Vegetarian who expects elaborate and novel cooked dishes—indeed it is unreasonable to demand that kind of attention at the most crowded and busy time of the year. But for the Food Reformer who is content with what I regard as the most wholesome diet—that which consists chiefly of uncooked fruit, nuts, dairy

produce and vegetables the matter is always simple. There are very few places where good fruit and biscuits cannot be bought, and very few rooms, or hotels, where cheese and salad are not available. It is also a good plan to bring a small box with one containing dates, figs, dried plums, shelled nuts, and a few other additions of this kind. With this assistance the necessary meals can always be achieved, and I need scarcely say how readily landladies learn to appreciate the advantages to themselves of clients whose tastes are so unexacting. This way of living also makes expeditions and picnics a much simpler matter. A few sandwiches made of slices of tomato and cress, or something of the kind, shelled nuts, dried and fresh fruit, and there you are! Bananas are, of course, a great help, as I really believe there is scarcely a village in the United Kingdom where they cannot now be bought. No—all this was a difficult matter for food reformers some years ago. It is as easy as A. B. C. in these days, and has lost all the halo of martyrdom which used to attach to it. There is an uneasy feeling gaining ground amongst the general public, that the food reformer is scoring, but that his way is too high for them. The rest will soon come.

To food-reformers who desire to find appetising substitutes for animal foods, I recommend a trial of the new vegetable brawn, sold by Chapman's Health Food Stores, Eberle Street, Liverpool. It can also be procured at local Health Food Stores. I believe "Lentose" is the only food of this kind on the market, and it meets the requirements of food-reformers in two ways. First, it is an easily digested and savoury preparation, which will appeal to those who still prefer the meaty flavours, and secondly, it is packed in glass, which I always consider a great point as regards safety and cleanliness. It is a combination of vegetables, cereals, and nuts.

Diabetics and dyspeptics may be glad to know of an exceedingly tasty form of gluten bread, which has been brought to my notice, and which although made without yeast or chemicals, is delightfully crisp and as light as the proverbial feather. It contains three times as much gluten and one third as much starch as ordinary bread and can be obtained in air tight boxes from Estabns. Brusson Jeune, 34, Bedford Chambers, Covent Garden, London, W.C., who will send a free sample on application.

It is an interesting piece of news and a great tribute to the progress of our work, that the Army and Navy Co-Operative Society, Ltd., has decided to add to their daily menu one or two fruitarian or vegetarian dishes. This is an additional reason for shopping at the Stores.

The Kellogg Health Foods now imported and stocked by Messrs. Harper Twelvtree's, of 15, City Road, E.C., judging by the demand, are

likely to become popular as articles of diet in this country. Their crispness, delicacy of flavour, and nutritive value should win them a place in every fruitarian household.

Another new dietetic speciality that I should mention, is the 'Pure Sweet Whey' (in soluble powder form) sold by Casein, Ltd. As a food-medicine it will be appreciated by many invalids and convalescents, and it has the double advantage of being sterilized and immediately ready when required.

The inaugural Reception at the Alexandra Therapeutic Institute (126, Great Portland Street, W.) revealed to many visitors the very latest developments in scientific hydropathy and electro-therapy. The luxurious baths of every sort, the costly and artistic fittings and furnishings, the wonderful instruments for applying different kinds of electrical treatment, including a veritable douche of violet rays, were most interesting.

I feel sure many who need such therapeutic aid will be glad to know that they need not now go to Aix or Nauheim to get it, and I would advise them to send for a prospectus of this establishment or pay it a visit.

Our Decaying Teeth.

By THOMAS G. READ, D.M.D. Harvard; L.D.S. Eng.

Formerly many of our old people had quite sound sets of teeth; now even our children have carious teeth, and recently it was stated that there were 60,000 children between the ages of seven-and-a-half and eight-and-a-half attending London Elementary Schools who had need of dental treatment.

The decay of our teeth is surely of as much importance to us as the decay of our trade.

An inquiry to consider the reason our teeth are now so liable to decay is urgently needed. Members of our dental profession have shown themselves rather more in favour of our public bodies furnishing our school children with dental attention than of deciding on acknowledging and correcting the cause of the increasing decay.

To attempt to deal with the evil by only giving our school children dental attention would simply touch the fringe of the disorder, as were they to receive dental treatment without the cause being corrected, the treated teeth and others would still be exposed to decay.

What new factor has contributed to the increasing decay of our teeth? Certain foods decay the teeth by the formation of acid in the mouth. Nascent acid causes the decalcification of the enamel coating the crown of the tooth. The disintegrated material crumbles away and a minute cavity is formed, then the dentine of the tooth is softened and the destruction of the tooth proceeds at a greater rate.

During recent years a great change has taken place in our bread. The bread that our forefathers consumed did not form acid during mastication, but

most of the bread we now eat generates acid during mastication.

This change in the action of bread upon the teeth during mastication has been caused by removing the wheat germ or vital part of the grain from flour during milling. Nature ordained that all grain should have a vital part or germ, but man now removes that part from the grain in milling the flour, to obtain whiteness in the loaf, and the people suffer from decaying teeth.

Wherever the roller mill is in operation carious teeth are found instead of the sound ones of the days when the only system of milling was by stones.

France has many stone mills, and where these are still working the people have sound teeth.

With the old stone mill the grain is cut or torn apart, and the flour consists of fine particles of all parts of the grain.

Much of the starch in the flour is converted into grape-sugar during baking by the action of the diastase contained in the wheat germs.

Because of the presence of the wheat germs the bread produced is of a drabby white colour, of good flavour, is very nutritious, and keeps moist for a week or more.

This bread does not generate acid during mastication.

With the roller mill, which was invented about fifty years ago, the grain is crushed or pulverised, and the resulting flour consists almost entirely of starch and gluten. There are no particles of the bran or of the germ in such flour, as these parts cannot be pulverised by the rollers, and are removed early in the process.

There being no diastase in the flour, no conversion of starch into grape-sugar takes place during baking.

Roller flour makes a very white loaf of insipid flavour, of very poor nutritive value, and after the second day the bread becomes too dry to be eaten. Bread composed of roller flour generates acid during mastication.

Analytical chemists have confirmed the fact that bread composed of stone milled flour does not generate acid during mastication, and that bread made of roller flour does generate acid during mastication.

It is this nascent acid that is now so frequently generated in our mouth while we eat bread made from roller flour that is largely responsible for the great increase of our dental decay.

Another important factor is the increased consumption of meat during the past few decades; as decay having started, small particles of flesh tissues remain between the teeth, generate acid and assist in the destruction of the teeth. Food remaining between the teeth is more a sign than a cause of dental caries.

Every day we see hopeless, emaciated, obese, unnerved, paralysed, crippled, unsexed, demented, prematurely aged and half-dead specimens of humanity who are thus cursed because of ignorantly or wilfully feeding on unnatural food and taking poisonous drugs. Take warning!

Diet in the Tropics.

By CAPTAIN WALTER CAREY, R.N.

There are some people who keep strong and well in the tropics, and others who lose their health under the same conditions.



Of the latter type are numerous instances from the English who go to India or the East for ten or twenty years and return home broken in health and temper. This result is so common that it is often said that twenty years in India is the limit for an Englishman—a curious conclusion when our hygienic knowledge and other aids of science are considered.

As a naval officer, this point has frequently forced itself on my notice. In a man-of-war the crew consists of the pick of the British Isles because the standard for boys is extremely high, and only the best specimens are taken (over 50 per cent. of the candidates being rejected), whilst the life and work at sea both tend to general fitness.

No one, I think, will deny that the crew of a man-of-war is an uncommonly healthy set of men, and therefore in voyaging about the world one expects to find them considerably ahead of any ordinary people. Yet time after time it is found that this is not the case, and native people are often unquestionably stronger and possessed of greater endurance, in spite of their great disadvantages from the point of view of hygiene.

Again, in hot climates, the ship's company is often not at all up to the mark. It cannot be said there is any particular disease, but every one is out of condition and weak, and hard work becomes almost impossible. In one of my ships we sometimes experienced the greatest difficulty, from this cause, in getting the anchor up, although every officer and man joined in the work. The only explanation I ever heard given was, "This disgusting climate," and yet on looking ashore it was obvious that the natives were strong and healthy.

Another cause of trouble is the tropical sun; Englishmen cannot stand it, but it causes little or no inconvenience to the natives. Anyone who has landed at Singapore or Hong Kong, will remember how desirable it was to be carried about in a chair by coolies, or to go in a rickshaw, a sort of miniature hansom cab, drawn by a coolie instead of a horse.

To take more general instances would mean mentioning most of the tribes and nations of tropical climates, so I will only give the well known case of the extraordinary strength and endurance of the Japanese. In the summer the heat in Japan is quite tropical, but the winter is often as cold as in England. Why should the Japanese excel the English in strength and endurance, and be able to work in hot weather when we cannot?

The more comparisons are made, the more the unpalatable fact appears that we English do not compare favourably with many of the peoples abroad for strength and endurance, yet here it is well to remember that in our comparison we usually take a picked set of Englishmen, like the crew of a man-of-war, and compare them with unselected natives.

For instance, is it possible to imagine the ordinary Englishman in possession of sufficient endurance to run about in a hot country dragging a rickshaw with another man seated in it? And how is it that Asiatics manage to stoke the furnaces of ships in the Red Sea, to coal ship in a tropical sun, and to do other heavy work under conditions in which the European finds work impossible?

So that, generally speaking, we have the Englishman who cannot "stand the climate," and the native of various nationalities all over the tropics who not only stands it, but works and keeps well in it.

Let us consider the differences in the conditions of life. We have all the advantages of sanitation, clothes, houses, etc., on our side, yet the average Englishman cannot adapt his body to tropical conditions. This at first sight seems possible, and is the usual explanation, but if this were true and a Law of Nature, then the Law should apply in all cases.

Now occasionally one meets English men and women who keep perfectly well in the tropics, and on enquiry one learns that invariably they are people who are extremely abstemious in their food and drink, and here is the secret of the whole matter. The great difference in the method of *living* of an Englishman and a native of the tropics lies in *food* and *drink*.

The Englishman, wherever he goes, insists on feeding on beef, mutton, or other flesh food and when necessary he gets these things imported, and he drinks beer, wine, or spirits. The native, on the other hand, lives on cereals, vegetables, or fruits that grow in his country, and drinks water.

Now let us look at the subject from another point of view and see if we cannot get Nature's opinion. Most thinking people give Nature credit for making the best arrangements in her own department, and recognize that things only go wrong when man interferes with her plans.

It, therefore, seems natural that the best food for man in any part of the world, must be the food provided by Nature; and first we must discover whether Nature intends men to live on animal or vegetable food. Let the teeth be examined and it will be noticed that they are totally unlike the teeth of flesh eating animals, but very similar to the teeth of animals living on nuts and fruit; it is therefore clear that Nature intended us to live on the products of the Vegetable Kingdom and not on flesh.

Then as before pointed out, it seems good common sense to suppose that Nature has arranged that the particular sorts of cereals, fruits, and vegetables, that grow in any part of the world, should be the foods most wholesome for mankind in that particular climate.

To put the whole matter in a nutshell, if you live in a cold climate, feed on the cereals, fruits and vegetables that grow well and in abundance in cold climates, and when you go to the tropics, alter your diet to the cereals, fruits and vegetables that you find grow in those parts, and in all climates drink water, boiled or sterilised—this latter being a very necessary precaution. English people who have acted in this way, in accordance with Nature, find that they keep their strength, are not troubled by the tropical sun, and that they are able to "stand any climate."

Athletic Notes.

The athletic exponents of the advantages of Fruitarianism have been keeping "the flag flying" during the past quarter, and some excellent performances have been recorded.

On July 2nd, E. R. Voigt won the English One Mile Championship, which is considered the "blue ribbon" of the track, in 4 mins. 26½ secs., at Stamford Bridge. Considering the state of the ground, which was little better than a quagmire owing to the heavy rain which fell continuously all the afternoon, this was an excellent performance; but it was completely overshadowed by his running in the One Mile Handicap at the Manchester City Police Sports a week later. He and Owen (One Mile Champion 1909) were on the "post of honour," and Voigt was victorious in the magnificent time of 4 mins. 19½ secs., but so severe was the handicapping that he only secured fourth place.

At the Manchester Athletic Club Meeting, on July 19th, an attempt to lower Shrubbs' world's amateur record of 6 mins. 47½ secs., for 1½ miles, was made by Voigt, in an Invitation Handicap, but in this instance the handicapping was as lenient as it had been severe the previous week, for he caught his whole field under a mile, and, in consequence, took things rather too easily, the result being that he was 2½ secs. outside the Record, his time for the distance being 6 mins. 50 secs.

In the Cycling world, Grubb has been demolishing the Records. In the Shaftesbury Fifty Miles' Road Race he accomplished the distance in the fastest time of 2 hrs. 21 mins. 39 secs., and in the Essex Roads Open Fifty Miles' Handicap, held three weeks later, his time only varied three-fifths of a second, although he sustained a puncture in this race. On the previous day, at Herne Hill, he lowered the British unpaced track record for the hour, covering in that time 24 miles, 1,152 yards in spite of a heavy wind. Grubb subsequently set himself the task of altering the Eastern Counties 50-miles' unpaced road record between Bishop's Stortford and Newmarket, and succeeded in doing so by 5 mins. 1 sec., the time being 2 hrs. 19 mins. 12 secs.

Grubb's most brilliant performance, however—in fact, the best athletic feat of the season—was in the Bath Road 100-Miles, on August Bank

Holiday, when 79 competitors took part, including the picked men from 31 of the premier Cycling Clubs of the Midland and Southern Counties. Grubb did the long journey in 4 hrs. 50 mins. 49 secs., lowering Leon Meredith's previous World's Record for the distance by 2 mins. 2 secs., Olley's 50 Miles' Southern Roads Record, *en passant*, and the Record for the course by no less than 14 minutes—a wonderful ride, the value of which is emphasized by the fact that the wind was not so favourable as when Meredith made his Record, and that Grubb had to dismount three times, twice owing to cattle on the road and once to obtain a drink, which should have been provided by the track marshal. One hundred miles on the road at the average speed of 22 miles per hour!

C. F. Davey, also a fruitarian, who has been riding excellently this season, did second fastest time in the Bath 100-Miles, completing the distance in 5 hrs. 6 min. 22 secs., and on July 23rd he won from scratch, over a hilly course, the Selhurst Cycling Club 25-Mile Road Handicap, in 1 hr. 9 mins., lowering his previous best time by 1 min. 41 sec., and Olley's Vegetarian Cycling Club record by 28 secs. By this performance he won outright the handicap Cup, a two-year trophy.

In Ireland E. H. Wilkins and R. J. R. McCreedy, who are non-flesh eaters for 4½ and 3½ years respectively, have been sweeping the boards. At the Royal Irish Constabulary Tournament the former was second in the Mile Handicap; and in the Trinity College Sports, on June 25th, he won the Half, One, and Two Miles Handicap, the two latter from scratch, McCreedy being second in the first two and third in the last, also from the scratch mark.

On the 1st July, at the Dublin University Bicycle Club Tournament, McCreedy, 25 yards, was first in the Half Mile Handicap, and Wilkins, scratch, third. Wilkins won the One Mile Club Championship, securing a gold medal and a silver cup; and in the Five Miles Handicap Wilkins was first from scratch, with McCreedy, 175 yards, second. In this event Wilkins had caught all the other competitors, who were in receipt of 300 and 400 yards, at two miles. These displays by Wilkins are up to open Championship form.

Congratulations are due to Miss Florence Trusler, Darlington Ladies' Swimming Club, on her most meritorious performance in the Annual Swim through London, from Richmond to Blackfriars Bridge, a distance of 15 miles, which occupied her 4 hrs. 1 min. 58 secs. Although Miss Trusler is only 18 years of age, she took second place amongst the women competitors in this severe struggle, and if she continues as she has begun, she will ere long attain to the highest honours.

E. G. O'Flaherty.

The more deeply and the more sincerely you expect friendship, the more friendly you become; and the more friendly you become, the more friends you will receive.

What Food-Reform has done for Me.

By A WORKING MAN.

What has 'food-reform' done for me? It has given me back myself, it has made me glad to do for the sake of doing, and has enabled me to help, with the experience gained, many toilers in mines and factories.

Did I hear you say 'proofs'? Well, I can give them. I was a weakling from birth; my earliest memories are made up of medicines and illnesses. At school I could not play as other boys, but preferred to stay at home knitting or doing needlework. When seeking employment, I was usually met with "You will not do for us; we want someone who can work."

Two years after marriage I found myself with the additional burden of a sick wife and child and it was at this time that I obtained work in Coventry. I laboured from 5.30 a.m. to 10.30 a.m. in a bakehouse, and from that hour until 6.30 p.m. my task was to push a bread barrow with sometimes as much as four hundred pounds weight on it, up and down the steep hills of the city. After which the cleaning of the bakehouse brought my day's work to a close. My wages amounted to 21/- a week, 7/- of which was absorbed in rent.

My vital energy being exhausted through sickness, and weighed down by poverty; I harboured thoughts of hatred against those who were more prosperous than I, and even challenged the goodness of God, who in my ignorance, I thought had dealt out to me and mine 'poverty's portion,' while to others He gave health, wealth, and happiness. But as I look back upon those dark hours I now realize the kindly hand of 'Brother Pain' laying the foundation of a new life, or shall I say new lives.

Having no proper meal-times, and the scanty wage that I was earning being needed at home, the chief food I ate was bread, and water was my drink. Sundays were the exception, however, when we partook of the poor man's usual dinner—a few pennyworth of meat, vegetables and pudding, followed by a cup of tea. Even in these early days of my experience, I was conscious that my work-a-day diet caused me no trouble, while the Sunday feast always made me heavy, tired and morose.

Some four months later I moved to Birmingham, having obtained a situation there at a higher wage. Arriving there, I met an old friend and retailed to him my woes, his only reply being, "Well, Charlie, you look all right on your starvation; I have never seen you look so well before." Not the sympathy I expected—but honest truth.

With increased wages we began to live in a so-called better style; that is, the Sunday meat ration of former days became our daily portion, with the sad result that our first-born died of consumption, my wife became a chronic invalid, and acting under the doctor's orders to seek the bracing air of the North, I sold up my home and removed to Durham.

Here I myself collapsed; everything I ate caused me pain, and, owing to my cough, sleepless nights were my lot. Tubercular disease became apparent in my left leg, and one of my lungs was badly affected. I sought the aid of a specialist and three different doctors, and was also a patient at the Newcastle Infirmary. Slowly, but surely, I became worse in spite of all these efforts, and at last the doctor informed me that I must have my leg amputated if I wished to save my life. As I refused he gave me up entirely.

Having heard of the Leicester branch of the Battle Creek Sanitarium, I decided to visit this institution, and for five weeks I was under the care of Dr. Richards, being placed upon the strictest fruitarian diet. With the aid of baths, exercises, cheerful surroundings, I soon began to realize, as my vital forces were renewed, that life had yet some promise for me.

On my arrival at Leicester I was hardly able to walk, even with the aid of two sticks, but at the end of five weeks I accomplished a two-mile walk with ease. From that time until to-day there has been one steady improvement. Doctors who had known me in the past were surprised, my friends were pleased indeed, but best of all, others who were ill were glad to follow the advice I was only too willing to give, for they knew that I spoke from experience.

Among the many that I have been enabled to help to regain their health I may mention (1) A miner who was crippled with rheumatism and sciatica; had gone the round of hospitals and hydros; had tried most, if not all the patent medicines until home, money, and at last hope were exhausted. And the poor fellow's wife, struggling to support the family by her own work, together with an invalid husband, had no hope that he would ever work again. Following my advice, in three months he was doing night work, and in twelve months he was heaving coals with strong arms and a light heart. (2) A young baker, 21 years of age, given up by doctors and friends, and without any hope of recovery was awaiting death. I was asked to visit him, and eventually had the satisfaction of seeing him slowly gathering that vital force which meant new life to him. (3) A consumptive girl who had been unable to work for two years; with her body wasting away to a terrible extent, the disease having gained such a hold upon her. Her friends gave me the opportunity of assisting her, with the result that she recovered, and after a change of air in Wales, came back to her usual employment.

My family and myself are now healthy and happy; our diet consists of bread, butter, fruit, and nuts, with little more than water to drink. I am what may be considered a success in my own trade, having won several medals and diplomas, and I am proving daily that the food upon which I live is pure, more easily digested, and quite as, if not more, economical than food derived from the flesh of animal substance, with all its attendant horror of cruelty and suffering.

Charles Phillbrow.

Health Notes and News.

A Return to Uncooked Food.

It is still the prevailing notion that most kinds of foodstuffs are better cooked than uncooked; so in many houses many kinds of food are cooked that not only need not be cooked, but would be better without cooking. In Mr. Cochran's opinion, all kinds of fruits and all kinds of nuts and some of the vegetables and grains are better uncooked.

Wrong feeding causes abnormal and excessive appetites, and so people who think they need more food sometimes are suffering from excessive feeding. This often is partly because of stimulating and irritating condiments taken with the food. The irritated stomach demands to be soothed. More food must be supplied by the housekeeper than normal stomachs would require.

How, then, is the great relief to be secured?

First, cook nothing that is as good or better without cooking. Second, do not over-estimate the comparative value of meats, and learn what are the best substitutes for meat. Third, do not think it necessary to cook any food in such a way as to make smoke or spatter fat. Fourth, avoid cooking in the warmest part of a summer's day; and do not be afraid of cold food on a warm day. Fifth, do not worry about variety, and remember that appetite is the best sauce. Sixth, do not stimulate the appetite so as to irritate the stomach.

Minor considerations need not be mentioned here. It can be seen readily that where right dietetic ideas prevail there is less kitchen work and much less worry. Less fire is required, and less washing of dishes. The kitchen may be a clean and pleasant room, as it always should be, rather than a place of offensive sights and odours and disgusting drudgery. And under the proper conception of it, kitchen work may be considered not beneath a person of intelligence and cleanly habits. Such a person may see in this department of household work a field for the exercise of taste and even scientific abilities. Ignorance and slovenliness are no more proper in the kitchen than in the parlour. SCIENCE SIFTINGS.

Cat as Ostend Rabbit.

In a recently issued report the Medical Officer of Finsbury described the discovery of a cat in a consignment of Ostend rabbits. "The cat, a fat, sleek, well-matured animal, weighing about 4 lb., had been decapitated, its tail removed, and its carcass had been dexterously attached to the emaciated head of a rabbit, sewn on by ordinary grey thread. On a previous occasion three carcasses of cat-rabbit had been confiscated in like manner."

The *Allgemeine Fleischer-Zeitung*, of Berlin (the "Butcher's Gazette"), with 50,000 subscribers, contains a weekly column of medical advice. Butchers are warned of the evils accompanying much flesh-eating; and its correspondents are advised to adopt a vegetarian diet for a time, at least, especially when flesh-eating has weakened the nervous system, giving rise to pains in the head and stomach. The *Butchers' Editor* advises the elimination not only of flesh stimulants, but also of alcohol, coffee, etc. He says: "We are thoroughly convinced that a vegetarian diet will answer your purpose quite as well as it has with other nervous patients." Truly, the *Lebenskunst* comments, "one can hardly expect more from the Butchers' organ."

Food Reform of the Ecole Nouvelle d'Aquiline, in Chalais, in Schools.

Mons. Ernest Contour, Director and Founder of the *Ecole Nouvelle d'Aquiline*, in Chalais, defends a semi-vegetarian régime. He has observed that, thanks to it, vice has decreased among his pupils, and fine, athletic, and intellectual specimens of promising manhood are now there being developed. A brisk and courageous Assistant Secretary of State is more needed, suggests M. Contour, to see to the menus of public and private schools than to look after military and naval matters. He cites a headmaster, who used to feed his pupils abundantly

on flesh and wine, to give them colour and strength; the general result being constipation, distension of the stomach, great hunger and density of intellect, and instead of refreshing sleep, there were nightmares and daily drowsiness.

The Teeth of Children.

At a recent meeting of the Western Branch of the British Dental Association, held at Torquay, an interesting paper on "Gingival Margins" was read by Mr. George Thompson, who spoke of the importance of parents paying particular attention to the gums of their children in early age.

During the discussion which followed, Mr. W. Goodman observed that it was a deplorable fact that a wrong diet was given to children. He was speaking more particularly of the working classes, whose diet consisted largely of tea and bread and butter, which was, so far as the gums were concerned, the worst possible diet. He had heard it stated that hardly 1 per cent. had anything like a sound set of teeth.

One speaker advocated cleanliness and a more constant use of the tooth-brush. Another said that if proper food was given children the use of the tooth-brush was hardly necessary. Nothing was better than rough brown bread, and it would be a good thing if they could go back to the old days, when flour was manufactured in the stone mills, instead of the modern steel-ground flour, which was so much refined.

A Vegetarian Poetess.

"When Mr. Samuel Smiles was informed that no meat had been taken into Dora Greenwell's house for some months such a state of things seemed to the kindly man so shocking that he proposed to send—and did send—a ten-pound note to her, enclosed as a reader's only way of showing his gratitude for the beauty of her poems.

The truth was that Dora Greenwell was a vegetarian, but such an idea could not enter into the heads of outsiders in those days. Vegetarianism was then regarded as a dangerous eccentricity."

"DAILY MAIL."

Indications for a Fruit Cure.

"*Tailens Journ. des Frats*, May 7th, 1910) states his belief that in the dietary which the human economy gets in comparison with what it really needs, rich and exciting foodstuffs form too large a part. And if this dietary is indulged in day by day, more particularly during the period of growth, pathological states, especially those associated with what is known as arthritis, will inevitably follow.

These results may be noted in the case of families who, having lived simply in the country, modify their manner of life when they better themselves socially. The first generation does not suffer in most cases from arthritis, but it is very noticeable in the second generation, even in infancy, in the form of anginas, urticarias, and chronic enteritis; while in adult life the arthritic diathesis will manifest itself in obesity, migraine, eczemas, and hamorrhoids.

If the same dietetic errors are perpetuated to the third generation, the graver forms of arthritis will appear—for example, diabetes, neurasthenia, gout, and renal calculus. The author, while believing in the potent influence of heredity, expresses the view that alimentary hygiene exercises just as great an influence. To counteract the effects of this pernicious dietetic heritage, the author advocates foods poor in proteids and those things which increase the alkalinity of the blood. Among the latter he places the fruit cure, a form of treatment available for all classes. This treatment is valuable in the case of gross-livers who clog the system with a plethora of food and drink, and is useful also for those semi-invalids who awake each morning with headache, with a disagreeable taste in the mouth, and similar symptoms, and who are indeed dyspeptics without being aware of it.

The effect of the fruit cure is diuretic and laxative, diminishing the acidity of the urine, lessening intestinal fermentation, and stimulating the action of the liver. The author recommends this treatment also in acute nephritis, when fruit can supplement the dietetic poverty of milk in

carbohydrates. The fruits may be raisins, oranges, pears, etc. Under the mixed treatment of milk and fruits the albuminuria lessens, diuresis is encouraged, and oedema disappears.

If it is wished to improve the weight of the patient, an average quantity of raisins with a dietary rich in fats and albumens is given. If, on the contrary, it is desired to reduce weight, a large quantity of raisins or raisin juice is to be taken, with a corresponding reduction in proteids and fats. Other fruits as well as vegetables will, of course, be given. The author concludes by saying that his results show that the incorrect use of a good remedy is more often responsible for bad results than the remedy itself."

"BRITISH MEDICAL JOURNAL"

The Doctor and the Cook.

Your skill, your ingenious and palatable art of poisoning enables us medical men to ride in our carriages; without your assistance we should all go on foot and be starved."

Embalmed Meat.

The Craveri method of preserving meat lately found by Italian experts consists in draining the veins of the slaughtered animal, and then injecting a solution of 100 parts of water, 25 of kitchen salt, and 4 of acetic acid to the amount of one-fifth of the living weight. In the Turin tests, a treated sheep and calf were hung for 75 days in a cellar at 61 deg. F. They were then skinned, dressed, and cut up, when the flesh was found to be fresh in appearance without apparent traces of putrefaction. The ultimate results of taking such embalmed food is for flesh eaters to consider.

Air-Shrunk Fruit.

The food problem seems likely before long to be simplified by the opportunity of buying all kinds of vegetables in a practically fresh condition at moderate prices throughout the winter. They will be sold in a dry state—that is to say, air-shrunk and water-free, but preserved in such a way as to retain all their original palatability. The housewife will purchase them not in tins, but by the measure—put up usually, perhaps, in pasteboard packages.

This prospect is afforded through a means described by Mr. René Bache, whereby fresh vegetables and some fruits, such as raspberries, are dried without the use of heat. Hitherto all processes employed for such purposes have depended upon high temperatures which radically alter the flavour of the products. Under the improved method, the green peas, beans, cabbages, carrots, onions, or other "garden truck," are placed on small trolleys in a tunnel, through which a current of moderately warm, dry air is kept continually passing. The air literally sucks the moisture out of the vegetables, until they are reduced to a condition of absolute desiccation. How thorough the desiccation is may be judged from the fact that a pound of spinach which has undergone this treatment is equivalent to eighteen pounds of fresh spinach. A pound of carrots represents ten pounds of the fresh article. A pound of cabbage is equal to fifteen pounds of the fresh. A pound of onions is equivalent to fourteen pounds of fresh onions, and a pound of potatoes represents seven pounds of newly-dug tubers.

Vegetables always in Season.

There is no reason why vegetables treated in this way should undergo the slightest alteration in respect of flavour. As a matter of fact, they do not; and it appears that they will keep for an indefinite time. When they are wanted for use, all that is necessary is to pour cold water over them and allow them to remain thus immersed for three hours, at the end of which time they will have absorbed a merely normal percentage of water, and will be ready for use like fresh vegetables. They were in truth fresh vegetables held for the time being in a water-free state.

SCIENCE SIFTINGS.

Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal is 153 and 155, Brompton Road, London, S.W. Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

Personal letters for the President can be marked 'private,' but a few days' delay may sometimes occur before such letters, or remittances contained in same, are acknowledged. Interviews with the President can be arranged beforehand to prevent disappointment (Wednesdays and Thursdays are the best days).

Ladies are specially invited to visit our Headquarters on the first and third Wednesdays in each month (3 till 5 o'clock). Useful information can then be obtained from those who have long experience of Dietetic Reform.

Forthcoming Lectures:—Oct. 5th (3.30 p.m.), Dr. Stenson Hooker, Subject—"Why Die Prematurely?" Nov. 2nd (3.30 p.m.), Dr. Miller, Subject—"Fruitarianism in relation to the Cure of Consumption." Dec. 7th (3.30 p.m.), Mrs. Despard (Women's Freedom League), Subject—"Dietetic Reform in Relation to the Progress and Welfare of Women." Jan. 4th (3.30 p.m.), Dr. Flora Murray, Subject—"The Best Diet for Children." Oct. 19th (7.30 p.m.), Dr. Hector Munro, M.B., Subject—"The True Meaning of Consumption." Nov. 16th (7.30 p.m.), Mr. W. M. Scott (Leicester Sanitarium), Subject—"Recreation from Diet, Air and Exercise."

On Nov. 8th Mr. Sidney H. Beard will give an Address on "The Advantages of Fruitarian Diet as a means of promoting Health and Social Amelioration" to the Literary Society of New College Chapel, Upper Avenue Road, N.W., at 8.30 p.m. (Swiss Cottage is the nearest Station.)

Owing to several complaints having been received in regard to small sums of money not having reached us, the Hon Secretary would be glad if all who send Post Office or Money Orders, for Subscriptions or Literature to the Offices of the Order, would make the same Payable to The Order of the Golden Age, and cross them "Harrod's, Ltd. a/c Payee only."

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane persons in connection with their endeavour to humanize Christendom, and to lessen the sum of Pain, Disease and Suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

Bound volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are now ready, Price 4/- post free. Volumes for the years 1906-7 (bound together and containing a photograph of the Editor) are still to be had, Price 4/- post free. The volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899 and 1903 can still be obtained. Price 3/- post free.

Publishings of the O.G.A. can be obtained locally in India from Mr. Keshavlal L. Oza, Golden Age Villa, Veraval, Kathiawar.

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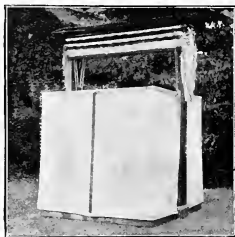
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Dark's the flour for bone and brains,
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All the steel-milled sort contains
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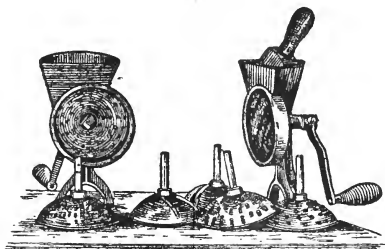
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